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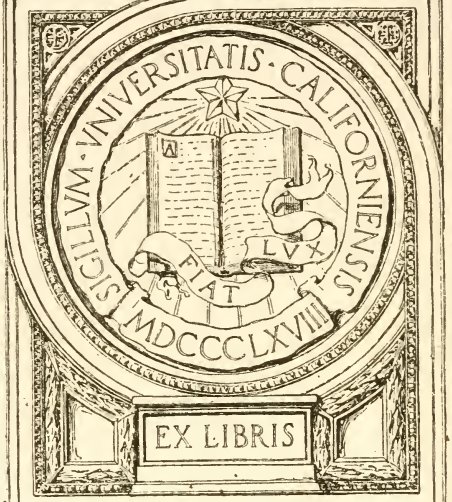

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CHRISTIAN SCIENCE

AN APOSTASY FROM

SCIENCE AND CHRISTIANITY

A COURSE OF LECTURES
DELIVERED BY
REV. CYRIL BUOTICH, O. F. M.
IN ST. BONIFACE CHURCH
SAN FRANCISCO, CALIFORNIA

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Leynie Burdick, U.S.N.

Mar. 1, 1917.

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CYRÍL BUOTICH, O. F. M

FOREWORD

THE lectures herewith presented were delivered during the services of the Pious Union of St. Anthony. They appear in their present form in response to the request of Superiors and the inquiries of many who were in attendance.

If their style prove unpalatable to some literary critic, I can only plead the excuse that it is mine, and that I could devote to the revision of notes only the uncertain moments snatched from the more pressing duties of the priestly ministry.

If severity be given expression to, I offer no apology. These lectures were prepared to be spoken not coldly, but with the intense desire of striking—not at the individual Christian Scientist, who may be an honest victim of a gigantic swindle — but at the movement of Christian Science, which is not a harmless fad, but a distinct form of religion, appropriating the name of Christian, yet insidiously inimical to Jesus Christ, professing to relieve the sufferings of humanity, yet, if universally ac-

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cepted, bound to increase those sufferings a hundredfold. If Mrs. Eddy has been made an object of attack, it is because, as F. W. Peabody observes, Mrs. Eddy *is* Christian Science, and Christian Science *is* Mrs. Eddy.

Among the books and lesser publications I read and used in preparing these lectures I desire to mention "Christian Science in the Light of Holy Scripture," by Dr. I. M. Haldeman; "The Religio-Medical Masquerade," by F. W. Peabody, LL. B.; "Christian Science against Itself," by M. W. Gifford, Ph. D.; "What Is Christian Science?" by P. C. Wolcott, B. D.; "Hypnotism," by Dr. A. Moll; "Psychotherapy," by J. J. Walsh, M. D., LL. D.; "Pastoral Medicine," by A. E. Sanford, M. D.

Unless otherwise stated, the 1913 edition of "Science and Health" is quoted.

Fr. Cyril, O. F. M.

Imprimi potest

Fr. Hugolinus Storff, O. F. M.,

Min. Provlis.

Imprimatur

✠Eduardus J. Hanna,

Archiepiscopus Sancti Francisci.

INTRODUCTORY LECTURE

"But *though we, or an angel from heaven, preach a gospel besides that which we have preached to you, let him be anathema.*" *Gal.* 1:8.

It was on the blessed day, when Jesus Christ, standing on the mountain in Galilee, addressed to His assembled apostles the momentous words, "All power is given to Me in heaven and on earth. Going therefore, *teach ye* all nations," that the Catholic Church received her commission to be the Oracle of truth and the Teacher of mankind, and to pass down the ages bearing in one hand for the children of men the sacred scroll of the Gospels and in the other the blessed fruits of the redeeming death of the Divine Savior on the cross.

Glorious Career of the Divinely Instituted Church.

How faithfully she has heeded that command, and what magnificent triumphs she has achieved in the interests of Christ as well as for the welfare of men, her record today after a career of nineteen centuries bears glorious

and undying testimony. In every cycle and century she has proclaimed the teachings of Christ as she heard them from His own sacred lips; to every race and generation she has carried the tidings of redemption; in every clime and country she has erected altars of the unbloody sacrifice, whence flow the graces of the crucified Savior into the souls of those who adore Him as their God and Redeemer. What marvel, then, that millions have learnt lovingly to gaze upon her as their Mother, and reverently to honor her as the Spouse of Jesus Christ, bearing the fourfold mark of unity, sanctity, catholicity and apostolicity.

Unrelenting Antagonism.

Yet I bid you to gaze back over her history and judge what violent opposition and agony of keen rivalry have been her portion, from the very day she first set forth to accomplish her mission to this very hour and moment. The Christ-hating emperors of Rome unsheathed the sword of persecution; the jealousy of pagan religions and pagan philosophy heaped upon her ignominy and slander; and the blood of thousands, of millions, of her mangled children soaked the hot sands of the arenas of antiquity. The blood of martyrs, however, became the seed of new Christians, and the arms of the tiger-hearted emperors of

Rome sank exhausted and paralyzed to their sides. The cross was raised aloft over the ruins of Paganism, and shone forth in triumphant glory.

False Prophets and False Christs, Old and New.

But, alas, the respite of peace and calm was short-lived. There arose other enemies, not violent but the more dangerous, because the more insidious. There appeared in the field new religions, — religions, that usurped the name of Jesus, falsely claimed divine commission and illumination, and, to bear out their contention, hesitated not to appeal to wonderful cure and prodigy.

They lived their day; but bearing within themselves the germs of error and falsehood, they eventually sank into the dust of the grave, and, we would hope, into unceasing oblivion. But, alas, no! The spirit of Neo-platonism and Gnosticism has come to life again. Today also have appeared intruders and counterfeits, philosophers and hierophants, with honeyed words upon their tongues and poison beneath their tongues, presenting to the world strange "isms" and new religions, garbed, indeed, in the robes of Christian truth and Christian charity, yet replete within with deceit and cruelty. Such a masquerading impostor we

charge the form of worship and healing system founded by Mrs. Mary Baker Glover Eddy to be, which she called Christian Science and described as "based on teachings of Scripture which it interprets, giving the Christ principle in divine metaphysics which heals the sick and the sinner."

The Appearance of Christian Science. Its Progress.

Having discovered Christian Science as the result of scriptural research (as I understand her), Mrs. Eddy first began her active propaganda in 1867. In the year 1875 appeared her bible and authoritative textbook, "Science and Health." Within the space of twenty years, Mrs. Eddy witnessed her religion pass in a triumphant march from the Atlantic Coast to our own Western shores, spreading the seeds of her teachings broadcast over the land and conquering the hearts of thousands of the American people. In the wake of its victories have arisen Christian Scientist churches in every city of size and importance, and in Boston, Massachusetts, towers aloft today the Scientists' "Temple," representing an expenditure of millions of dollars.

Quality of Membership.

The magnificence of the majority of these structures and their grandeur of architecture,

as well as the luxurious limousines parked in their vicinity, lead us to believe that those who attend Christian Science services, are not men and women of very humble means, much less down-and-outs of the slum districts who, for soup and lodging, affiliate each succeeding night with a different Church, but representatives of the so-called circles of society and aristocracy of wealth.

True, an abundance of wealth among Christian Scientists does not necessarily connote an abundance of gray brain-matter and intelligence. We doubt not at all, that the larger number of the adherents of Christian Science is formed of that class of people, for whom, it may be feared, "a little learning is a dangerous thing," people who are sufficiently educated to rant and rave over mystical and oracular paradoxes, yet not learned enough to detect sophistry and shallowness of argument. Still the further fact remains true, amazing as it is, that into the fold of Christian Science have wandered also persons of acknowledged intellectual power and culture, men who are the avowed exponents of the very sciences which Christian Science tends to supplant and destroy, men of eminence in the legal and educational professions; and it is this spectacle of intelligence and sincere human endeavor sacrificed before the idol, reared by a comparatively

uncultured and absolutely unsympathetic woman, that fills us with disgust and renders us sick at heart.

Explanation of Mark Twain.

Witnessing this phenomenon, Mark Twain in a personal letter written to F. W. Peabody of the Boston Bar offers the following explanation: "At bottom I suppose I take private delight in seeing the human race make an ass of itself again—which it has always done whenever it had a chance,—so far as I know men have never shown any noticeable degree of sanity in their affairs, and to me it appears rather large flattery to intimate that they are capable of it. See them get down and worship that old creature [meaning Mrs. Eddy]. A century hence they'll be at it. Sanity—in the human race! This is really fulsome."

These are the words of Mark Twain, and not ours. We have conceived and retain too high a regard of the dignity of human nature. Shall we ridicule and jest? No, the hour is too earnest and the sacrifice too appalling. Shall our words be those of contempt and sneer and scoff? No, we feel only pity; and even in the supposed truth of Mark Twain's assertion, we could not bring ourselves to a chuckling with delight over the sight of the human race making an ass of itself.

Element of Truth in All Erroneous Systems.

But, as a matter of fact, we do not think asininity, as alleged by Mark Twain, to be the secret of the wide success of Christian Science in gaining converts. No, we prefer to propose another explanation — an explanation based upon the theory that there is no absolute and unmitigated error, but that in every heresy, grotesque and egregious though it be, there is an element of truth, and that it is this element precisely, presented in novel form and fashion, which constitutes an attractive feature.

According to this theory, then, Christian Science has struck upon and drawn from the past some principle, some truth, that lay long obscured and much neglected, and it is by means of this truth that it today wields an immense influence.

True Principle in Christian Science.

There can be no doubt that we have been quite thoroughly saturated with medicine. The gold-lettered "M. D." signs staring down at us from a hundred windows in every street, the drug stores with their long rows of brightly colored patent medicines, labeled to cure every sickness, ill, infirmity, bruise, stiffness, laceration, are quite sufficient evidence that we have become a medicine-soaked and an over-drugged generation. Moreover, many have not only

been steeped in medicine, but also in the errors of materialism. The scalpel of the surgeon cannot reach the soul; therefore, the existence of the soul has been denied. Mrs. Baker Eddy appeared,—and undoubtedly for many as an angel of light. When they lay in the throes of the hideous nightmare of materialism, she awoke them to the fact and truth of the existence and superiority of spirit. When they possessed, at best, a ghastly, despiritualized form of Christianity, she brought them a creed which in some measure produced in their souls a sense of spirituality.

Nay, she has done more. She has reduced the truth of the superiority of mind over matter to practice. She has demonstrated that under certain conditions the soul can exercise control over the body for the obtaining of health, having conquered hypochondria in a vast number of cases, bettered the condition of many whose ailment depended upon the nervous system directly, nay, it is possible, won triumphs in the realm of disease whose connection with the nervous system, though not fully apparent, was none the less real, although indirect.

Finding hope, when hopeless, and cure, when abandoned, "no wonder," to use her own words, "the American spirit, unquiet in a

drug-soaked body, arose with joy at the suggestion of a new evangel."

Why Do We Quarrel with Christian Science? Right in Some Affirmations—Wrong in Thousand Negations.

In view of these facts, why should we quarrel with Christian Science? Why? Because we have considered only the ounce of truth contained in Mrs. Eddy's system, and not as yet touched upon the large admixture of error and falsehood. For though Christian Science is, indeed, correct in some isolated affirmations, it is wrong, damnably wrong, in a thousand negations. It has truthfully reasserted against Materialism the superiority of mind over matter, but at the same time it has swung like a pendulum to the opposite extreme and lapsed into a stultifying form of Idealism; it may profess belief in the existence of God, yet it conceals within itself the vagaries of Pantheism; it may impart a taste of the spiritual, yet it crams down bulging mouthfuls of blasphemy; it may have effected, by virtue of the principle of control of mind over body, cures in a few isolated cases, yet there are scores of others, where innocent children and duped adults have

been victimized and sacrificed to fanaticism and ignorance.

Will Perish. Whilst It Endures Will Prove a Menace.

Shall we, therefore, let Christian Science alone? Shall my voice fail to ring in denunciation and invective against it? No! Convinced though I am, that eventually it will die the same inglorious death and share the same fate as its foundress, now mouldering in the cemetery of Mt. Auburn, yet I realize that, whilst it continues to wear the masque of bluff and hypocrisy, it will entice vast numbers into its clutches and crush the Christian life and spirit out of them upon its bosom.

Deliberately, therefore, have I made those charges against Christian Science, and it shall be my endeavor during the course of these lectures to sustain and prove them,—not exactly with the purpose of discharging a duty of truth-telling towards Christian Scientists (for genuine investigation has been boycotted and forbidden to them, and demonstration falls dead upon deaf ears), but from a sense of duty towards those who are sincerely perplexed and are wandering towards error, and, most of all, to sound the tocsin of warning to Catholics, lest some of them forsake the bosom of their Mother Church and be decoyed by a religion,

that wears but the masque of Christianity, a religion, that promises them fruit from the tree of knowledge and life, yet in reality offers them Dead Sea apples, beautiful from without, but filled with ashes and corruption, poison and death.

MATTER NOT A REALITY

"In *the beginning God created heaven, and earth.*" *Gen.* 1:1.

Rightly and aptly has gratitude ever been regarded as the noblest adornment of the human soul, whereas ingratitude has at all times been abhorred as the mark of a mind, ignoble and mean. It was our endeavor in the course of the last lecture to escape the ignominy of the latter and to merit the glory of the former. Frankly we conceded that Christian Science has lent its efforts towards thwarting the progress of Materialism, one of the most groveling forms of error and yet one of the favorite philosophic systems of the closing years of the past century. We know that the Catholic Church, divinely constituted the Teacher of truth and endowed with never-dying power, is as vigorous today and as confident of obtaining ultimate victory over every foe, as she was in centuries gone by. Yet why should we not welcome and hail with delight the advent and co-operation of every ally, promising to strive against falsehood and uphold truth in its orig-

inal purity! Hence we could not but give expression to our sentiments of rejoicing and gratefulness, faint though they were, that Mrs. Baker Eddy, by virtue of her practical demonstrations, recalled many from perhaps the darkest cavern of error to the glorious consciousness, that there lives a spark of immortal fire, that all within us and about us is not matter, but that in our bodies of flesh and blood resides a spiritual soul, holding and wielding influence for good.

We Recoil from Mrs. Eddy.

But had Mrs. Eddy only ceased there! Had she not, unsteadied and unguided by the hand of the Spouse of Christ, rushed to the other extreme! The Materialist shocked us, by affirming that all is matter. Mrs. Eddy would insult our intelligence, by telling us that all is mind. And now,—we recoil from her. She proposes a philosophy, which would delude us into the belief, that we and all our ancestors to the cradle of the race, have been in throes of a nightmare, when we asserted the existence of body and limb, nay, of sky and sun and universe, a philosophy which would convince us that our five senses, those God-given mediums of the human soul through which it obtains its

knowledge of the outside world, are so many lying mediums.

Testimony of the Senses False. No Matter.

Sweepingly she assails their testimony in the following words: "The five physical senses are the avenues and instruments of human error, and they correspond with error." ("Science and Health," pg. 293.) "Christian Science reveals man as the idea of God, and declares the corporeal senses to be mortal and erring delusions." ("Science and Health," pg. 477.) Having denied their evidence, she then apodictically establishes as the fundamental tenet in the metaphysics of Christian Science the following proposition: "Matter *seems* to be, but is not." ("Science and Health," pg. 123.) "Divine Science, rising above physical theories, excludes matter, resolves things into thoughts." ("Science and Health," pg. 123.) "*Matter* and death are mortal illusions." ("Science and Health," pg. 289.)

Human Body a Concept of Mortal Mind. Bones Have Only the Substance of Thought.

Hence, according to this woman clothed in the rays of wisdom, the very pews of oak, which you this moment occupy, are thoughts. You are sitting upon "spiritual ideas." You may reassure me, you feel the hardness of the

wood, and see the gloss and brilliancy of the varnish. But that avails you nothing. Mrs. Eddy has declared your senses are so many false witnesses and you are the victims of their illusions. Moreover, your bodies exist only in false belief. Your eyes, now fixed upon me, your ears now listening, your hands resting upon your knees, the very bones which serve as a frame for your build of flesh and veins and blood—all are unreal in the system of this woman, who writes (in "Science and Health," pg. 177): "Matter or body, is a false concept of mortal mind." (And pg. 423): "Bones have only the substance of thought which formed them. They are only phenomena (appearance) of the mind of mortals."

Question of Weight, One of Mind.

Mrs. Eddy anticipates, when you are inclined to argue. She puts the question, "How can I believe there is no such thing as matter when I weigh over two hundred pounds and carry this weight about daily?" (Misc., pg. 46, quoted by I. M. Haldeman) and then answers: "By learning that matter is manifest mortal mind. You entertain an adipose belief of yourself as substance." (Misc., pg. 47, quoted by I. M. Haldeman.) Accordingly, weight is not a matter of scales but of imagination. Accredit yourself the weight of a battleship and

you will weigh tons, or, by a broad jump to the opposite extreme, with a fine taste for the delicate, fancy yourself as light as the feather whirled about by the breeze, and you average not the weight of a letter transmitted through the mails for a two-cent stamp. Pity 'tis, Mrs. Eddy herself made not practical use of this hint during the last years of her life, if we are to credit the descriptions of her personal appearance!

Man or Woman — Your Choice!! Material Order of Generation Rendered Silent.

Finally she makes an assertion regarding the anatomy of the human body and the mysteries of life, that I would loathe to express, were it not, that an adequate treatment of the subject demands it. With serious mien Mrs. Eddy assures us, "Gender is a quality of mind, not of matter." ("Science and Health," pg. 201, 74 ed., quoted by I. W. Haldeman.) There is, therefore, in her teaching no physiological distinction of sex. The Almighty created them not male and female. Your being a man or a woman depends upon your subjective belief. Stunning as may be this piece of absurdity that issued from the pen of a woman, whom thousands revere as the Light and Truth, gasp not for breath till you hear the further conclusion that she draws, namely, "Generation rests

on no sexual basis" ("Science and Health," pg. 274, 74 ed., quoted by I. W. Haldeman), but "The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, which takes possession of itself and its own thoughts of bones." ("Science and Health," pg. 424.)

Mrs. Eddy, Married Three Times, Believes Not in Marriage.

This is appalling. Quite readily do we now understand how this same woman could write: "To abolish marriage at this period and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in science (Christian Science), although it is today problematic." (Misc., pg. 286, quoted by C. E. Locke.) We are not unprepared to accord belief to the statement that, at the dedication of "Mother Church" in Boston, Mrs. Eddy characterized marriage as "synonymous with legalized lust." Christian Scientists strongly deny this, yet Mr. Peabody of the Boston Bar assures us that it can be found in the *Christian Science Sentinel* for June 16, 1906, and in the *Christian Science Journal* for July, 1906.

The Universe, a Construction of Mind.

But to return from our digression—you will pass out and wander into the night. The vault

and dome of the firmament above is studded with a thousand burnished lights. In yonder quarter of the heavens the moon rolls in cloudy grandeur. Her rays fall softly upon the bosom of the bay, and her silvery glow bathes the city in glory. The words of the Psalmist rise spontaneously from your heart, "The heavens show forth the glory of God." But no! Christian Science will ruthlessly awaken you from your revery. Vain man, cease your wondering! Marvel not over mortal error! For all you behold is not the universe, as you and your forefathers conceived it—matter hanging in space—but all a construction of mind based upon the fallacy of false-belief. We have learned to pity Hamlet in the paroxysms of his madness. But he was not mad. He raved not. He spoke the sober and absolute truth, when he said, "This goodly frame, the earth, seems to me a sterile promontory,—this majestical roof fretted with golden fire, why it appears no other thing to me than a foul and pestilent congregation of vapors." Poor Hamlet! We thought him raving and mad. Lo, he was but an advanced Christian Scientist.

You may think that I am with deliberate intent poking fun at the system of Christian Science and rendering it ludicrous and ridiculous. But I protest, I am not. If there be any nonsense, to which expression has been given,

it lies solely in what Mrs. Eddy has asserted and in the inference obviously to be drawn from it.

Theory and Practice of Christian Scientists.

We know full well that Christian Scientists do not fashion their lives and actions after the teachings of their system. Mrs. Eddy may deny the existence of matter, but we know that she as well as her followers take special care to avoid a headlong collision with a locomotive, turn in the fire alarm when their houses are wrapped in flame and fire, make careful distinction between dollars and cents. They may deny the existence of body, yet we understand that they, too, sit at the table three times a day, and partake not of the products of imagination, but of the products of the pastures, fields and meadows. Furthermore, Mrs. Eddy may assert that a diversity of sex exists only in the mind and its belief, yet we notice that followers of Christian Science exercise particular care to marry an "idea," opposite in gender from themselves, and in the case of Mrs. Eddy not once but twice and thrice a *male* "idea."

Arguments Afford No Justification to Catalogue of Negations.

Yet what Christian Scientists do, engages not at present our attention. Since it is evi-

dent that the foundress of Christian Science has negated the existence of matter and has formally rejected the testimony of the senses, what interests us now is to ask what proofs does Mrs. Eddy offer in justification of her sweeping negations. Formally she offers almost none, and substantially none at all. She may rightly contend that God is an omnipresent spirit, yet wrong and unwarranted is her further statement that hence His existence excludes the existence of matter. God is an infinite Spirit, and, as such, must not be construed as a space-filling bulk. Moreover, the senses may have erred in some instances, yet why should their testimony be accounted false in every instance? And if, from uncritical and narrow observation, men, crediting their senses, did entertain in the past the erroneous belief that the earth is flat and stationary, still were not those very same senses employed later on in gaining the necessary evidence that corrected the erroneous inference regarding the stellar system? Finally, vain is the appeal of Mrs. Eddy based upon the fact that the mind can conjure imaginary objects. True, I can *imagine* a fleet of ships riding in proud array at anchor. Yet affords this an argument that ships and bay exist not? Does not the very fact that I can conceive in my imagination ships and bay, argue that at some time I have

perceived the realities of both? The shadow presupposes the existence of the reality. And is it not just because there are realities which obtrude themselves on every normal mind precisely as realities, that men can distinguish perceptions of the senses from mere ghostly products of a heated and feverish mind? Some Christian Scientists assert that their system negates the existence of no object, but only affirms it to be mental. This contention, however, is equally absurd. The untutored savage of the forest primeval will tell you, that there is a difference between the deer, which he follows in his dream, and the deer, which he detects grazing in the forest depths. The latter exists, and is real. The former is merely an idea of a deer. And an idea of a deer is not a deer either in the mind or in the forest.

Two classes of individuals appear to be unable to perceive the distinction between objects of reality and those of fancy. One we meet in the D. T. wards of our hospitals, and the other, if we are to believe their words, in the circle of Christian Scientists.

Christian Science Destructive of the Physical Sciences.

Such then is the fundamental and first plank in the platform of Christian Science—perforated with error and falsehood. Men of sci-

ence, of different religious persuasion than our own, with particular delight and relish point the finger of scorn at our Mother Church, and designate the centuries of her sway as "dark ages." Why do they not now turn the outpourings of their indignation upon the modern Prophetess of New England? This time their wrath would prove righteous. Mrs. Eddy teaches, "matter is nothing, and nothing is matter." It is her "plank." Now, rest upon this plank the efforts and achievements of men of science of every age—and then hearken to the crash! For if matter exists not, then all the properties of matter, weight, porosity, tenacity, etc., are vaporous dreams; attraction, electricity, sound, heat, etc., are childish fancies. What remains, therefore, of the natural sciences and the teachings of physics? What further purpose serves chemistry in the curriculum of our colleges, since all the tedious work of experiment deals with the discovery of "inverted thought"? We thought chemical properties exist whether discovered or not by mind, yet, according to Eddyism, they emanate from mortal mind. Ye astronomers, invert—destroy your telescopes! Scan not the skies by night! Those twinkling stars and wheeling orbs possess no substantiality. They are mere fireflies flitting across the empty spaces of mind. Ye plain and common people,

arise in indignation and raze to the ground the colleges of medicine and surgery! For within those walls are being carefully trained the men, who will swindle you into the belief that bone is mostly lime, and that flesh and blood are chemical compounds, whereas (as teaches Mrs. Eddy) lung and liver, stomach and heart are but forms of mortal error and false belief. Nay (pardon the digression), ye housewives, hang up your brooms and dusters! There is no dust on your parlor table,—the cobwebs hang not in the corners of your rooms, but in the corners of your mind! You may have been ignorant of this fact in the past, and exerted useless effort, but then you knew not "Science."

Christian Science Contradicts the Bible Narrative of Creation.

Veritably Carrie Nation displayed not a more destructive temper in wrecking saloons, than does Mrs. Eddy in assailing the edifice of science. Her attacks on the Bible and its author, however, recall the ignominious memory of Robert Ingersoll. Moses writing under divine inspiration opens the Book of Genesis with the solemn words, "In the beginning God created heaven, and earth." Minutely and graphically he describes the formation of the universe, the separation of the dry land from

the waters, the enriching of the former with flower and fruit, the filling of the latter with fishes that wander "through the paths of the sea." In the last place he records the creation of Adam and Eve, so that it is evident that matter existed and was fashioned into design and order long before deluded individuals with mortal minds even existed. So plain are the inspired writer's words, so manifest is his intention to record a creation of matter, so clearly does his record convey a condemnation of the theories of Christian Science, that Mrs. Eddy could not escape, but growing desperate, had no other refuge than to call Moses an ignoramus. For she writes, "Spiritually followed, the Book of Genesis is the history of the untrue image of God, named a sinful mortal." ("Science and Health," pg. 502.) "The translators of this record (the Genesis record of creation) entertained a false sense of being." Why? Because they contradicted Mrs. Eddy—"they believed in the existence of matter." ("Science and Health," pg. 545.) Inspired or uninspired, by God or angel or devil, anyone presuming to contradict Mrs. Eddy is unqualifiedly ignorant.

Mrs. Eddy Blasphemes.

In her insolence she proceeds farther. You recollect the scene in Paradise. The first par-

ents of the human race had listened to the overtures of the Ambassador of Evil. They virtually had declared, "We shall not serve." Upon them the angered Sovereign and Creator passed the appalling sentence, "Dust thou art and unto dust thou shalt return." The evident meaning of the text is: Thy body, which is formed originally of the slime of the earth (dust), shall again, through the natural forces of dissolution, pass into dust. But Mrs. Eddy would correct even the Almighty God. She would cause Him to say, "Dust (nothingness) thou art, and unto dust (nothingness) thou shalt return." ("Science and Health," pg. 545.) What meant then the infinitely wise God? Has He imposed sentence upon nothing, and decreed that nothing should be reduced to nothing? Either Mrs. Eddy in her negation of the existence of matter and body is wrong, damnably wrong, or the All-wise God, of whom the Apostle, St. Paul, speaks in rapture, "O, the depth of the riches of the wisdom and knowledge of God!" has spoken in the senseless babble of a child.

Mrs. Baker Eddy professedly has made a "discovery," and proffered it to the world under the names of "Science" and "Christianity"; but witnessing her in unhesitating and unqualified terms reject the evidence of the senses testifying to the existence of the uni-

verse, witnessing her in consequence sweep from under all the natural sciences their very foundations, witnessing her, in mad endeavor to maintain her proposition, assail the Word of God, I beg of you to pass judgment if Christian Science be not in truth an apostacy from Science and Christianity.

MAN IS NEVER SICK

"And *He healed many that were troubled with diverse diseases.*" *Mark* 1:34.

In the solemn and silent hour of midnight wander into the hospital and through the wards, where on couches, white and well-ordered, lie the city's sick and wounded. From our innermost heart we thank heaven for the beautiful charity, exhibited by the white-clad figure, silently moving from one sufferer to another, soothing fever and thirst in turn.

We depart with the heart's most tender cords deeply stirred, and with the firm resolve, that, if millions were our portion, we would employ them in erecting for those sufferers the most comfortable shelter and the best equipment that art and science can devise and erect —thus in some slight measure to lift the heavy hand of pain and agony, weighing upon the human race on account of its first transgression.

Disease Unreal.

From the far off days, when Christ healed the sick in the hamlets of Galilee, to the pres-

ent hour, such have ever been the sentiments of those who glory in His blessed name and call themselves Christian. However, there is one bold exception, namely, the Christian Scientist. He has sat at the feet of Mrs. Eddy. In his heart now no sentiments of commiseration and charity dwell. Not only is it his contention that hospital of brick and steel would prove a phantasmal structure of deluded mind, but having been taught that human body also exists not, from this premise he draws the farther conclusion, cruel and merciless in its logic, that all the sad and sorrowful drama of the world's disease and sickness is but one huge mistake of mortal mind. There is no heart to suffer valvular leakage; there are no eyes to be blind, no ears to be deaf, no lungs to be corroded with tuberculosis. Hence Mrs. Eddy writes, "A self-evident proposition in the science of mind-healing, is that disease is unreal." ("No and Yes," pg. 4.) "Some time it will be learned that mortal mind constructs the mortal body with this mind's own mortal materials. In Science, no breakage nor dislocation can really occur." ("Science and Health," pg. 402.) "All that we term sin, sickness, and death is a mortal belief." ("Science and Health," pg. 278.)

The Message of Christian Science to Grieving Parents.

Such is the message (consolatory or distracting, I know not) that Mrs. Eddy would bring the youthful mother, as she beholds her first born wither and waste upon her bosom like the bruised flower of spring; such is the philosophy that Christian Science would offer the silent and sorrowing father, as he bends over the bed and contemplates the wasting form of him, upon whom he once centered hope and pride, but whom he now sees in the clutches of the skeleton-god, shortly to bear him to the grave. Such also is the assurance that the consistent Eddyite would offer you when, as a spectator, you witness the harrowing scene of a man dragged from beneath the wheels of a trolley car—his lower limbs ground into an unsightly pulp of blood and bone and rags. "No breakage nor dislocation can really occur." ("Science and Health," pg. 402.)

The man writhing in his blood may appeal to his exposed and quivering nerves, that he feels the pain,—the pale spectators may argue that with their eyes they see the mutilated limbs. But, foolish mortals! therein precisely lies the fatal error. "Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin." ("Science and Health," pg. 386.)

All Disease the Result of Education.

Therefore, we are not ill, we are not racked with pain, we are not wounded by the assassin's bullet, nay, we are not even stretched out a lifeless corpse as the deadly missive speeds through the center of the heart—no, victims of false belief, we imagine it all. For teaches Mrs. Eddy: "Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors, but they never indulged in the refinement of inflamed bronchial tubes. They were as innocent as Adam, before he ate the fruit of false knowledge, of the existence of tubercles and troches, lungs and lozenges." ("Science and Health," pg. 175.) "All disease is the result of education." ("Science and Health," pg. 176.) Nay, even horse-diseases are "the result of education," for Mrs. Eddy writes: "You can even educate a healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have." ("Science and Health," pg. 179.)

Christian Science Would Cure Disease by Denying Its Existence.

Belief and education! Upon their truth or falsity depends either the "glowing exuberance

of health" or the "wasting of dire and ravaging disease." False belief inaugurated into the world the drama of sickness and wretchedness, of blood and death. Now, correct that erroneous belief, invert the idea of sickness, "turn his gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being. Tell him that he suffers only as the insane suffer, from false beliefs" ("Science and Health," pg. 420), and behold the wondrous change and glorious result! The demon spectre of plague absconds, the rattling skeleton of death, with the scythe upon his shoulder, scampers away, and the golden days of Paradise burst anew, where neither pain does hurt, nor fever burn. But, alas, methinks it is all a dream.

Unconscious Patients Incapable of False Belief.

Have you watched the babe contort and twitch its infant features in pain? The frightened mother will summon the physician, who will administer medicine for colic. The Eddyite, however, will say it is a case of false belief. But how can that infant, in whose mind not even the first rays of intelligence have as yet burst, exercise belief, true or false?

On his bed the typhoid-stricken patient rolls and tosses. Again, "false belief"! But how can that mind, maddened with raging fever

and stupefied into unconsciousness, exercise belief, correctly or erroneously?

Down the hatchway of the lumber-schooner the stevedore falls. He is picked up a limp and unconscious form, with a fractured skull. Again perhaps, "false belief"! With brain deranged, the gray matter perhaps oozing through the rift, and in the soul the darkness of absolute insensibility reigning, how can that man think that his head is split open?

Unconscious Patients Incapable of Correcting False Belief.

Now, these patients sometimes recover. To the infant a dose of catnip is given, and the paroxysms of pain disappear. On the stevedore an operation is performed, the surgeon with deft hand lifting the bone of the skull resting on the brain, and consciousness returns. We assert the recovery was due to the efficacy of the medicine and to the science of surgery. The Christian Scientist, however, will argue, no, the patient merely corrected his belief, disengaging himself from the erroneous idea that he was afflicted. But how can an unconscious patient correct his belief, argue himself into a state of health? Then it must have been due to the faith that the patient reposed in the medicine, namely, in its curative virtue. But, I ask, was not the medicine administered, the

operation performed, whilst the patient was still incapable of thought and volition? How could he elicit an act of faith that the medicine would give him a new lease on life?

Drugs Produce Effects by Imputed Virtue.

But granted that the patient were conscious and capable of thought, why, as a matter of fact and undeniable observation, will a small dose of arsenic benefit him, whilst a large dose proves his undoing? Depends that also on faith? Dr. Marston writes: "The not uncommon notion that drugs possess absolute, inherent, curative virtues of their own involves an error. Arnica, quinine, opium could not produce the effects ascribed to them except by imputed virtue.

"Men think they will act thus in the physical system, and consequently they do. The property of alcohol is to intoxicate; but if the common thought had endowed it with a nourishing quality like milk, it would produce a similar effect."

Intoxicated at the Buttermilk Counter. Suicide by Swallowing Cough-Medicine!

Accordingly, if the general belief prevailed, that milk were an intoxicant and alcohol a nutrient, men after a long sitting at the buttermilk counter would reel homewards in the same

zigzag course as after leaving the corner saloon in the early hours of the morning, whereas if a growing child or an emaciated convalescent would swallow an otherwise staggering dose of alcohol, it would prove to be a true tonic, feeding the nerves and giving fresh vigor. Or, to apply the same principle to other drugs and medicines, if catnip were conceived to be a deadly poison, then its taking would produce the same fatal results as a dose of strychnine or perhaps carbolic acid. But now let us ask —suppose one person with suicidal intent swallows, by mistake, cough-medicine for strychnine and another person, to relieve a slight cold, takes strychnine for cough-medicine, why then should not the effect upon the body in both cases correspond to the belief that is attached to each respectively? Yet we know, aside of a slight dizziness, the small dose of quinine will leave the one of unrequited love quite hale and sound, whilst the strychnine, though taken by mistake, likely will mean a free transportation to the city morgue.

Majority Opinion Rules. Majority Opinion Enters Not into the Matter.

But Mrs. Eddy, unruffled, presses the further explanation, and we think to more glowing absurdities, saying, "In such cases a few persons believe the potion swallowed by the patient to

be harmless, but the vast majority of mankind, though they know nothing of this particular case and this special person, believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind." ("Science and Health," pg. 177.) Hence, similarly as in political elections, majority rules—the thought of the larger part of mankind pitted against and preponderating over that of the lesser part. But, I ask, how can the majority opinion enter into the matter at all? It knows not even of the existence of the particular drug. Concede that a chemical deterioration has occurred, why loses the medicine the potency it formerly possessed? Neither you nor I nor the rest of men were aware of the fact of the change; and yet the medicine that formerly possessed all the virulence lurking in the poison bags of a rattlesnake, now perhaps is as harmless as the water of a mountain brook.

Why argue further? Mrs. Eddy has sweepingly denied the existence of body and disease, medicine and poison. With what consistency can she speak of recovery or of death, attribute health to medicine or death to poison? Consistency, however, appears to be a minor virtue among the Eddyites. I know from personal statements, that in this city Christian Scientists visit a certain herb specialist. They

proffer the explanation that God created the herbs. But are not finally the majority of medicines extracted from herbs? And are not herbs, even when prepared by Chinese specialists, still medicine? Moreover, Arthur Preuss, in the issue of his *Review* for August, 1902, writes that Mrs. Eddy had a tooth drawn. Indeed, there is nothing extraordinary in an old woman having a decaying molar extracted. But knowing the position of Christian Science relative to the existence of tooth and pain, we marvel over Mrs. Eddy's conduct. We can hardly believe that she was so vain in her last days, as to submit to the painful operation merely for the purpose of increasing her beauty!

We do not criticise Christian Scientists for seeking the services of a dentist. It demonstrates that, despite Christian Science, they still retain some of the common sense they inherited from their grandparents. But we ask them, how can they hold a philosophy asserting that tooth and forceps and dentist are folly, and still ask the dentist to employ those same forceps on their jaws, or, what is more puzzling, how, after the material tooth has been extracted and they have the ideal state of nothingness existing in its place, can they become so enamored of matter as to feel the need

of having an artificial tooth inserted? (A. C. Dixon.)

Mechanical Injuries to the Body. The Unthinking Lobster, a Perfect Christian Scientist.

But to return from the digression—let us consider the theory of Mrs. Eddy regarding mechanical injuries to the body. In "Science and Health," page 423, she writes: "Bones have only the substantiality of thought which forms them." And on page 472 (74 ed., "Science and Health"): "When the unthinking lobster loses his claw it grows again. If the science of health were understood, it would be found that the senses of the mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, no, but with a genuine one." We are not so envious as to begrudge the blushing lobster the eulogy that Mrs. Eddy bestows upon him for being a perfect Christian Scientist, still we are constrained to ask, how can a lobster lose a claw, since claw is matter, and matter is nothing? and how can he be equipped with a new and second one, since the newly acquired member also would be matter, and again matter is nothing? Lose nothing, and

replace it with nothing? Thus equivalently Mrs. Eddy.

In Christian Science the Insane Are Immune from Disease and Accident.

But accepting the lobster illustration, the conclusion is evident that all who are as irrational and dumb as the snapping lobster are immune from every disease and sickness, and accident. Hence, all degenerates, lunatics, idiots, ought to be able to sever their hands and feet, nose and ears, at will—and replace them with new ones. Pity 'tis, we all are not lobsters! Still all of us can leap from the dizzy heights of a precipice, fall from Zeppelins, roll under the grinding wheels of the locomotive, for says Mrs. Eddy, "bones have only the substance of thought,"—and you cannot grind a thought even under the ponderous wheels of a locomotive.

Insane Asylums—Temples of Hygeia.

Accept, then, the teachings of Christian Science and every insane asylum becomes a temple of Hygeia; for lunatics, in whom reason has been dethroned, exercise no belief—they are quite similar to the "unthinking lobster."

Christian Science Puts a Premium on Ignorance. Blots Out Knowledge of Sanitation, Medicine and Surgery.

Accept the teachings of Christian Science,

and all the proud and marvelous progress that knowledge and sanitary science have made, is but retrogression; knowledge is simply a curse, and a premium is to be set upon ignorance.

Accept the teachings of Christian Science, and the city of San Francisco has exploited your hard-earned money by rearing the City and County, the Emergency and the Detention Hospitals. They are indeed magnificent buildings, yet they serve only to foster a popular and fatal delusion. Systems of sanitation, the flushing of streets, proper sewerage, are sources of worthless expenditure and wasted funds. Microbes of smallpox and typhoid are but "bugs" in your deluded minds; reeking and pestilential marshes are as sweet and healthy as dew-laden flowers glistening in the morning sun.

Christian Science Contradicts the Bible.

Bereft of every shred of sense or logic, this mountebank, like so many others who prey upon public credulity, must steal the name of Jesus and the cloak of Christianity! Yet, there is not an inspired scriptural writer, from Moses who recorded the punishment inflicted upon a fallen race, to the Seer of Patmos who predicted the various plagues, that Mrs. Baker Eddy does not antagonize and contradict,—thus rendering the Bible, with its continuous

tale of woe and pain, one long tale of lie and imposition.

St. Paul Not a Christian Scientist.

St. Paul, whom I consider every bit as thorough a Christian as Mrs. Eddy, writes to Timothy, his disciple, "Use a little wine for thy stomach's sake." Did the Apostle suffer an acute attack of false belief in the existence of wine and stomach, or was he positively so unprincipled as to confirm his disciple in error, and lend credence to a falsehood for generations to come?

Christian Science Destroys the Proving Power of the Works of Christ.

Unchristian as is "Christian Science," it is also positively anti-christian. The disciples of St. John the Baptist asked the Savior, "Art Thou He, who art to come, or shall we look for another?" Christ answered, "Go, relate to John, what you have heard and seen. The blind see, the lame walk, the lepers are cleansed," etc. Now, why pointed the God-man to these phenomena? Were they not works that by reason of their miraculous and supernatural character were calculated to prove beyond argument His claims to the Messiahship? Did not He Himself issue the challenge to the doubting bystanders, "If you do not believe

Me, believe My works?'' But, if according to the teachings of Christian Science, those men in the Gospel were not lame and blind, then the fact that they walked and saw, was most unmiraculous and quite natural. The supernatural and extraordinary, namely, the cures effected by Christ, presupposes the existence of the natural and ordinary, namely, of diseases. Thus Mrs. Eddy impudently would destroy the proving power that Christ attaches to the works He performed among the people of Palestine.

Jesus Christ the Good Samaritan. Christian Science the Proud Priest.

Christian Science claims to be the religion of Jesus Christ. But what bears it in common with suffering humanity's greatest Friend, to bear out its claim? Jesus Christ is the good Samaritan who, touched with compassion, bound the wounds of the man fallen among robbers, and bore him to a haven of rest and peace. Eddyism, however, like the haughty and supercilious priest and levite, passes by the afflicted and unfortunate traveler on the way of life, without a tear or throb of pity, without moving a hand to close his bleeding wounds, without administering a particle of medicine to revive his drooping strength, without an asylum or hospital to its credit to house

him during the days of convalescence. For the dictum of Christian Science is, "Sympathy with sin, sorrow, and sickness would dethrone God."

The most that Christian Science does is to induce man to say, "There is no pain, there is no death." This, however, compels him to play the hypocrite, stultify his intellect, forfeit the service and aid of anæsthetics and surgery, thus a hundred fold to increase his sufferings, and for all this misery to pay hard cash.

Now judge ye, if this system that closes its ears to the cry of sick children dying on their mothers' bosoms, that dries up the fountains of sympathy and love for your sick and invalid, that, if it could obtain full dominion, would change a civilized and Christian land into a pagan India with the horrors of the River Ganges, be the religion of Jesus Christ,—or if it be not preparing itself for the curse that will fall from His own sacred lips on the final day: "I was hungry, and you gave Me not to eat; I was thirsty, and you gave Me not to drink; I was a stranger, and you took Me not in; naked, and you covered Me not: sick and in prison, and you did not visit Me." (Matt. 25:42, 43.) "Depart from Me you cursed into everlasting fire." (Matt. 25:41.)

Finally cast one more glance upon the system of Mrs. Eddy as far as she claims it to be

"Science." Not only did Mrs. Baker Eddy, during the days when as a gray-haired, stiff-jointed, old and palsied woman, she hid herself from public gaze, prove a living embodiment of the errors of her teachings, but now above all does her corpse, lying in the cold and mouldering grave at Mt. Auburn, prove to absolute conclusiveness that her "Science" also is destined to the same fate of decay and oblivion.

MAN IS INCAPABLE OF SIN

"If *we say that we have no sin, we deceive ourselves, and the truth is not in us.*" *I John* 1:8.

In the Garden of Eden man first sinned. Direful and terrible was the punishment that fell upon him from the lips of the angered Almighty. But did man profit by its infliction? No! Despite the fact that he was exiled by the avenging angel to wander over the barren wastes of the plain and through the valleys, replete with thorns and thistles, still his record quite consistently has been one of rebellion and transgression and sin.

In the Past Sinning Man Bemoaned His Fall.

Still if in times gone by man sinningly erred, he was ashamed of his transgressions. The first parents after their fall sought concealment in the shrubbery of the Garden; Cain, haunted by the cry of his brother's blood, in remorse wandered over the face of the earth. David bemoaned his sins in ashes and sackcloth. Nay, even the renegade Apostle confessed, "I have betrayed innocent blood," and

maddened by the enormity of his guilt suspended himself with a halter.

In This Age Some Deny Their Guilt.

Through the centuries the drama of sin and crime continues. Today also men sin, yield to the seductions of the lying serpent, transgress the Law Divine. But behold, some in this late age even go farther. They not only violate the Commandments, but in their insolence and anarchy turn to the Almighty Lawgiver and Sovereign God, and declare they have not sinned.

Man Incapable of Sin.

Thus spoke in New England a woman, who declared in her book ("Science and Health," pg. 459, 74 ed.): "Man is incapable of sin." (Pg. 480): "Evil is an illusion. It is false belief." "The only reality of sin is the awful fact that unrealities seem real." ("Science and Health," pg. 456, 74 ed.)

The tragedy of sin, accordingly, that in our belief, has filled the world with moan and sigh, destroyed in man the bloom of innocence and streaked the pages of history with the scarlet of crime, and rendered the world a *stench in the nostrils of Jehovah,* so that only the life-blood of His Son shed in sacrifice saved it from being hurled into perdition—is not real, but a

mere phantasmal picture thrown upon the screen of the imagination.

Christian Science Not Irksome.

Need we now marvel that in this age, chafing under the yoke of the Commandments, snarling at the restraint of spirit over passion and flesh, assailing the lofty ideals of morality, as superstition born of priestcraft, such a doctrine should find wide acceptance! For if "man is incapable of sin," then he never sins. If he never sins, then there is no guilt. If there is no guilt, then no just condemnation is possible.

The Tendency of the Doctrine of Christian Science Relative to Sin.

Not for a moment will I affirm that Christian Scientists love not virtue, cherish not chastity, exalt not honesty. Still if they are chaste and honest and pure, it is not by means or because of Christian Science, but rather, and I shall not hesitate to utter it, in spite of Christian Science. For beguiled oftentimes by the specious promise of obtaining health of body and serenity of soul, they have unfortunately hearkened to the voice of a teacher, announcing a doctrine, which, if literally reduced to practice and consistently carried out, would break down every barrier and restraint,

eliminate every boundary line between virtue and vice, open the flood gates of impurity, and give free rein to degeneracy and crime.

Christian Science Destructive of the Ethical, Moral and Judicial Sciences.

We have witnessed Mrs. Eddy, maintaining the non-existence of matter and sickness, assail the physical, psychological and medical sciences. In denying the reality of evil and sin she has formed a new plank, and with it she threatens destruction to the ethical and judicial sciences.

If there exists no line of demarcation between good and evil, if man is incapable of exercising free choice for good or evil, and, consequently, is not a moral and a responsible being, if sin is not only not a fact, but not so much as a possibility, what remains of the science of ethics and morality?

Upon the human heart nature has impressed the rudiments of the moral law. From these primary laws the Sages of antiquity, the Fathers of the early Christian centuries, the Schoolmen of the medieval ages, the teachers in modern theological seminaries and colleges of law, have drawn further conclusions, more minute and defined, and have elaborated a code, calculated to make the world and mankind more honest and gentle and pure. But if the tenets

of Mrs. Eddy be correct, then the moralists have contributed their time and energy in rearing sciences whose foundations rest upon illusions—nay, we could charge them with having placed all the world under the tyrannical sway of an erroneous and false conscience.

Nor is this all. If "man is incapable of sin," what purpose and object is there in judicial science? For if there is no sin, there can be no guilt. Where then the sense of endeavoring to establish guilt? Moreover, if there is no guilt, where the right and the guarantee to pass condemnation and inflict punishment? If the whole world be as crimeless and sinless as Mrs. Baker Eddy conceives it, why should civilized lands maintain at an enormous expense judiciary systems? All fail of object and purpose.

If the Criminal Be a Christian Scientist.

A few weeks ago there was perpetrated in the city of San Francisco a damnable outrage, that bespattered with blood the pavement of Market Street and littered it with shattered bone and bleeding limbs. A mingled feeling of horror and indignation arose from every normal heart. Every effort that commonwealth can exert, was made to apprehend the villain and

to convict him of his crime in order that sentence may be passed upon him.

I am expressing no opinion as to the identity of the culprit. But if he or she be a consistent Eddyite thus may the case be argued: "Those bystanders, hale and sound that afternoon, but now lying in their graves, were neither maimed nor killed. Why? Because 'no breakage nor dislocation can really occur' ('Science and Health,' pg. 402) and 'there is no death.' ('Science and Health,' pg. 426, 74 ed.) Moreover, though I constructed and set off that infernal machine, I committed no sin and contracted no guilt. Why? Because 'man is incapable of sin.' ('Science and Health,' pg. 459, 74 ed.) Hence you cannot judge me guilty nor impose a penalty." That man may be convicted by the testimony of a thousand witnesses; he may confess his deed and crime with his own lips; yet if Christian Science be adopted, thus he may argue; and if Mrs. Eddy be also our teacher, we must accept his arguments and conclusions, and bestow upon him the kiss of peace.

Justice Blinded—Anarchy Rampant.

With bated breath and harrowing sense of fear we witness to what lengths the theories of Mrs. Eddy would lead us. Not a murderer or villain, not a degenerate or adulterer, not a

robber or embezzler, but with whom we should fraternize and whom we should clasp in loving embrace as our innocent brother. Not a prosecuting attorney, but who is obtaining money under false pretenses. Not a judge, who inflicts punishment, but who is inflicting suffering upon the innocent, and should be stripped of his ermine. Not a criminal behind prison bars, but who, though his hands be reddened with the blood of his brother, and though he may have robbed woman of her fairest flower, may not plead that the prison doors be flung open and liberty be granted him. Not a State penitentiary, but whose walls should be razed and reduced to smouldering ruins. Thus from her pedestal the heroic figure of justice, upholding the scales and the sword, would be hurled to fragments on the pavement below. The demand of the creditor would be in vain, the pleading of the orphaned and helpless disregarded, the cry of outraged innocence choked, —and grim-visaged and bloody-eyed sin would hold reign in this night of license.

There lurk in the dark haunts of the city, there stalk about past the midnight hour, some who would welcome this advent of anarchy,— but we and, we doubt not, all respectable Christian Scientists are stricken with horror at its mere possibility. Yet thither would society hasten, if despite the testimony of our con-

science the tenets of Mrs. Baker Eddy, viz., "man is incapable of sin" and "evil is an illusion," were accorded belief, and were to become the norm and standard of our lives and actions.

The Ten Commandments Not a Joke.

But besides the catastrophe that would ensue upon the adoption of the tenet of Eddyism regarding sin, there are further reasons, namely, scriptural, that should impel us forever to reject the teaching that sin is an illusion. Above reigns a Sovereign Lord and God, whose wisdom and omnipotence fashioned and made us. We are His creatures and dependents. On Mt. Sinai, amid the blinding flash of lightning and deafening peal of thunder, He gave the ten Commandments engraven upon two tablets of stone. Now, to transgress those Divine Commandments, is either a sin or not a sin. If it is a sin, then Mrs. Eddy's theory, viz., "Man is incapable of sin," and "Evil is an illusion," is false. If it is not a sin, and Mrs. Baker Eddy is correct, then the Almighty Legislator must have been in jesting mood, and the heavens lighted up with lightning flashes, with the old prophet of the past Dispensation trembling with awe, merely a dramatic setting to emphasize the farce.

But why did not the Divine Legislator and

His prophet tell us that merely a joke was being passed upon the human race? Why did not Moses returning from the Mount proclaim to the sons of Israel that the ten Commandments were merely plays and outbursts of humor on the part of Jehovah? Why, on the contrary, did he inscribe them in the Bible, the most serious book ever written? Why did God Almighty Himself instill the fear into our heart, that every time we transgressed those Commandments, we committed sin, we incurred His displeasure and were rendering ourselves liable to the flames of hell? Why? Because, as matter of fact, and despite Mrs. Eddy, they are not a joke, but as seriously made and imposed as God alone could make and impose them. The God of omnipotence, justice, sanctity—jesting with and fooling His creatures!! The High Priestess of Concord may endeavor to reduce the Almighty God to this humiliating position, by telling us, we incur no sin when we transgress His commands and are foolish for experiencing pang and scruple. But we regard her action as blasphemy. We recoil from it. We shudder at the mere thought of it. We believe that God Almighty was serious, nay, intensely serious.

Why Punishes God the Sinner?

Moreover, if sin is an illusion, why does God

inflict punishment for its commission? The pages of the Bible burn, nay, curl and turn crisp with the fire and wrath breathed upon those who thwart the will of the Creator and break His Commandments. In the 13th chapter of the Book of Isaias, the Prophet predicts the desolation to descend upon the city of Babylon in the following words: "Behold, the day of the Lord shall come, a cruel day, and full of indignation and of wrath and of fury, to lay the land desolate, and to destroy the sinners thereof out of it." In the 19th chapter of Genesis is described the storm of fire and brimstone, that swept over the cities of the plain, Sodom and Gomorrah, leaving direful devastation in its wake.

Why Suffer the Damned?

But why speak of the flames of earth? Could we but thrust aside the curtains of eternity, and gaze into those fiery depths where languish the disembodied souls! Why that holocaust—why those lurid flames — why t h o s e soul-harrowing torments? Those, that suffer therein, lived their days upon the earth. They, indeed, transgressed the Commandments Divine, deprived the widow of her portion, plunged the cold steel into their brother's heart, spent their nights in ribaldry and lasciviousness. But, if Mrs. Eddy's contention is

true that man is incapable of sin, and that evil is an illusion, evidently they incurred no guilt. Why then were they condemned? Why upon them was passed the irate sentence, "Depart from me ye accursed into everlasting fire"? Has God lost His sense of justice and stripped Himself of mercy? Like fiend and monster does He gloat over the sufferings of those who were "incapable of sin"? No.

Ah, those very agonizing souls in the flames proclaim His justice. Could once their voice be heard rising from that pit of fire and dungeon of hell, they would proclaim to us whether or not sin is a reality. In the mad paroxysms of their crimes they may have declared to God Almighty and boasted to man, "Sin is false belief," but the flaring fires of hell have enlightened them to know better, namely, that sin is reality, nay dread reality.

Why Died Christ on Calvary?
Mrs. Eddy Beneath the Cross?

I close this lecture with the scene on Mount Calvary. The sun has slightly passed the meridian. A cry startles the appalling stillness, "My God, my God, why hast Thou forsaken me?" Nailed to the Tree of shame hangs the Son of God. His sacred head is encircled with thorns. His countenance is swollen and His eyes are shot with blood.

From five deep and gaping wounds gushes forth in crimson streams His life-blood. Oh! that Priestess of New England who nineteen centuries later proclaimed a religion in His name and exploited the love we bear Him for commercial aggrandizement,—oh! had she stood that hot sultry afternoon beneath that cross, with the hot and ruddy drops from the veins of the dying God-man trickling, nay, gushing forth and drenching her garments, would she from beneath that cross, I ask, have proclaimed to the world that He, the Son of the living God, was dying for "mere nothingness," for a "false belief"?

So bitter was the chalice into which had been pressed the sins and iniquities of the world, that even His own stout heart quailed, and from His own sacred lips escaped the cry, "May this chalice pass from me," so intensely hated His Heavenly Father sin, that He hesitated not to smite with His wrath His only begotten Son, so deeply had sin outraged the Divine and Supreme Majesty that only then was the anger of the Father of Heaven appeased when the thorn-crowned head of His Son bowed in death, and still Mrs. Baker Eddy, the foundress of Christian Science, declared to the world that sin is an illusion. Oh! may that blood that she contemns as having been spilled for a mere illusion cry not out against her on the day of wrath and judgment.

CHRISTIAN SCIENCE, THE CULT OF THE INFIDEL

"YOUR *eyes shall be opened; and you shall be as Gods.*" *Gen.* 3:5.

Men, denying the truth of the creation of the universe, have erred in either of two directions. They have either denied the existence of God, or have exalted the universe to the supreme plane of the Deity.

Both, so to speak, stand on a high and commanding promontory, jutting out from some lofty mountain. Below them they behold the deep and wide valleys, the rolling plains and prairies, the sparkling lakes and winding rivers, the cities and hamlets, with the thousands that there live and labor. Both men affirm that all the magnificent panorama of sky and land and water below them, is uncreated and self-existent. The one, however, denies there is a God, spiritual and infinite in nature, and exclaims, "God created man? No such thing. The monads developed him. The heavens declare the glory of God? No such thing. They declare only the glory of the astronomer.

We have no need of the hypothesis of God. The divine existence is not only unnecessary, but absolutely unreal—a creature of the human imagination." Thus has spoken the atheist and materialist. The other, however, maintains that all that they behold is God. This man is a pantheist. Both, denying the record of the Scriptures, are manifestly at variance with the teachings of Christianity and are unquestionably infidels.

Infidelity!

Infidelity! a stinging and mean charge, and emphatically such if we predicate it of one claiming to possess a superior understanding, and professing to come in the name of God for the alleviation of woe and misery oppressing mankind. True, Mrs. Eddy stoutly cast back this charge, and her disciples today hotly resent our making the imputation. We do not desire to stir up their wrath and indignation, but if we study the teachings of Christian Science regarding God and His nature, we are constrained to make the above-mentioned charge.

Christian Science, Dangerous Form of Pantheism.

Quasi-parodoxical expressions, quasi-philosophical terms, nugatory statements, flat con-

tradictions form one amazing mass of tangle and confusion in the writings of Mrs. Eddy. We read and endeavor to understand, but the mind grows bewildered, and is overwhelmed with a feeling similar to that which neuritis produces in the body. Still, if at the conclusion the reader retains the use of his faculties and is not hypnotized, he lays down the book with the conviction that, though it is labeled "Christian," it nevertheless contains an admixture of Brahmin Theosophy, ancient Gnosticism, Manichæism, and, forming the largest portion, Hindoo Pantheism.

Mrs. Eddy's Egregious Blunder. Her Arbitrary Definition of Pantheism. Pantheism Correctly Defined.

Mrs. Eddy answering the question, whether or not Christian Science is pantheistic, affirms, "Christian Science refutes Pantheism, finds Spirit neither in matter nor in the modes of mortal mind." ("No and Yes," pg. 15, 95 ed.). Mrs. Eddy frames a novel and a convenient definition of her own, and then quite readily frees herself from the charge of being a pantheist. She indicates that pantheism is the belief of spirit and intelligence existing in matter. Now, if this be pantheism, it is evident that Christian Science, denying matter and hence intelligence in matter, is any

thing but pantheistic. But Mrs. Eddy has elaborated an arbitrary, and not only that, but a wrong definition of pantheism. Any culprit before the bar could frame his own definition of a crime and then demand that he be declared innocent. For instance, a robber could assert that theft means the slaying of a man,—and then argue, "I have killed no man, —therefore, I am no thief." We would have no mercy on that man, but judge him according to the definition which really sets forth the nature of the crime. So also Mrs. Eddy must answer to the charge of pantheism, not as she defines it, but according to that what all men believe it to be, namely, the doctrine which asserts that God is the only substance, of which the universe and man are only manifestations, —the doctrine, accordingly, which identifies God and the universe, and is accompanied with the denial of God's personality. Some pantheists maintain and assert the existence of matter; others, as idealist pantheists, deny it. However, they all agree that all that exists, whether it be material or not, is God.

Pure Pantheism.

Hence if Mrs. Eddy declares, "Nothing possesses reality or substance, except Mind, God," how can she escape the charge? In "Science and Health," p. 466, she asks the question,

"What are spirits and souls?" She answers, "To human belief they are personalities constituted of mind and matter, life and death, truth and error, good and evil. The term souls or spirits is as improper as the term gods. Soul or Spirit signifies Deity, and nothing else. There is no finite soul or spirit." According to her own words, therefore, there is only one soul or spirit, "since the term souls or spirits is as improper as the term gods." This one soul or spirit is not finite (there is no finite soul or spirit), but "signifies the Deity, and nothing else." Do we grasp the meaning of Mrs. Eddy's words? If so, what do they embody but pantheism, bald and blatant, pantheism that echoes the error of centuries before Christ, namely, "Brahma is all, and all is Brahma, and whatever is not Brahma is a dream and an illusion"?

Christian Science Denies God's Creation.

In the teachings of Mrs. Eddy there lives only one being—uncreated and uncreating; uncreated—because if that one being were created, his creation would demand the existence of a being who created him, and hence there would be two beings; uncreating—because if the uncreated being created, then his creature would mean the existence of another being, and hence, again, there would be two beings. Mrs.

Eddy, therefore, necessarily must eliminate the ideas of creator and creature.

The Term "Expression"—Pantheistic.

Christian Science writers, in the endeavor to save their "Mother" from the ugly charge and conviction of being pantheistic, attempt the explanation that the universe is an *expression* of the Divine Mind. But what meaning can the term "expression" have in Mrs. Eddy's system? Christian Science negates the existence of matter, and teaches that all is "Spirit," and whatever is not this "Spirit," is unreal. Consequently the term "expression" when applied to man and the universe can only mean that man and universe form a certain mode of being of this one and only existing "Spirit." They are, so to speak, what bubbles are on the bosom of the ocean. But as waves and bubbles and ocean form in reality only one being, namely, ocean—so also whether the universe be called an expression or not, it and God form only one being, and according to the declarations of Christian Science this being is God. "God is all, and all is God."

Appalling Absurdities. Man Is God.

To what appalling absurdities the pantheism lurking in the teachings of Eddyism would lead us, we need not indicate: Mrs. Eddy does it

herself. Writing in "Science and Health," pg. 619 of Index (74 ed.), she says, "He is self-existent and eternal, like God." Man, accordingly, has neither origin nor beginning. Before he stepped upon this globe, he pre-existed. "If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if Life ever had any beginning, it must also have an ending, even according to the calculations of natural science." ("Science and Health," pg. 429.) He had neither a father, who begot him, nor a mother, of whose flesh he was conceived, and who bore him. He never was young nor does he grow old. "He has neither birth nor death." ("Science and Health," pg. 244.)

If through some form of mortal error you believe yourself at some time to have rested as an infant upon your mother's bosom, you were not one fraction of a moment younger than you are at this present moment, even though the snows of life's winter be fast gathering over your brow. "Man in Science is neither young nor old. He has neither birth nor death." ("Science and Health," pg. 244.) What wonder that Christian Science has grown so popular! Surely a happy find for those ashamed of their age. For Christian Science

says: "Never record ages. Chronological data are no part of the vast forever. Time-tables of birth and death are so many conspiracies against manhood and womanhood." ("Science and Health," pg. 246.)

God Is One. All Men Form One Being.

Vain and false is also every census. The human family never added a new member, nor did it ever lose one. In fact, in Christian Science we dare not speak of a human family. For a family presupposes a plurality of persons, whereas in "Science," since all men are God and God is only one, there is only one being. Accordingly, just and unjust are only one; saint and sinner are only one; wise and unwise are only one; rich and poor are only one. Thus, Cain and Abel were not separate individuals, but identical; Cæsar and Brutus were not distinct, but identical; Jesus and Judas were not distinct, but identical; nay, the Kaiser of Germany and the Czar of Russia are not separate individuals, but identical; finally, Mrs. Eddy and you and I are only one—and this one being is the one Divine and Infinite Spirit.

Accordingly, when Cain slew Abel it was the one being both killing and being killed; when Judas betrayed Christ, it was the one being betraying and being betrayed. When Mrs.

Eddy pronounces her teachings scientific and Christian and I designate them as humbug and blasphemy, it is the one being simultaneously calling them truth and error.

God Is Man.

Thus far we have predicated of man the attributes that belong to God. But since man and God are identical, we may pursue a different course of argument and attribute to God all that pertains to man.

Blasphemy! Appalling!

Accordingly, God is the grim-visaged murderer; God is the glib-tongued liar; God is the smooth-shaven adulterer; God is the cactus-bearded villain of Mexico. Moreover, since God is identical with all these men, it follows that all their actions also are those of God. When the murderer, therefore, dips his hands in the blood of his fellow man, it is God who murders; when the adulterer crosses the threshold of a home and there spreads the slime of his impurity, it is God that commits adultery; when the villains in Mexico desecrate sanctuaries, mutilate men and violate virgins, it is God who commits those outrages. Hence all the misery, all the woe, all the immorality that has filled the world with shame and despair, have emanated from the one Infi-

nite Being. Behold the God whom Mrs. Baker Eddy would set up for veneration and love to those who follow her voice. Perhaps she does it not intentionally, but it is a necessary consequence of her teachings.

Moreover, since "God is all, and all is God," when man is sick, when the typhoid patient raves in delirium, when the leper smells with the malodor of the grave, when the soldier is shot and torn by shell and bullet on the battlefield, when the suicide turns the gun upon himself, God it is who is sick, who is stricken with fever, who is wounded, who commits suicide, who is killed.

"Mortal Mind" Theory Offers No Refuge.

Christian Science may try to rally to the defense and insist, "Hold! sin and sickness and death are mere illusions of the mortal mind." But now that "mortal mind" either exists or does not exist. If it does not exist, how can it harbor illusions? If it does exist, then, since "God is all, and all is God," it is identical with Mind, God. Mrs. Eddy may have the alternative of choosing either for glaring nonsense or for shocking blasphemy.

The God of Christian Science a Monstrosity.

Candidly — I think, were the teachings of Mrs. Eddy urged to their ultimate conclusion,

we should discover that Christian Science has no God at all, but that it is a system absolutely Godless. For—in the light of Christian Science—regard Him as a Principle, and He is a Principle self-contradicting, at once right and wrong, a nonentity as impossible of being as a circle round and square; regard Him as a person, and He is a monster with truth and error simultaneously upon His tongue, breathing hot and cold in the one and the same breath, with virtue and vice simultaneously in His heart.

Christian Science Impudently Assails the Dogma of the Trinity.

Mrs. Eddy has set forth the dictum, "God is all, and all is God," as the cardinal teaching of her system—and you have beheld what she has made of God. And yet she dares to assail the supreme dogma of our Christian religion, namely, that of the Blessed Trinity, saying, "The theory of three persons in one (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present 'I am.' 'Hear, O Israel: the Lord our God is one Lord.'" ("Science and Health," pg. 256.) But who is she that would insinuate that we, washed in the waters of regeneration in the name of the Father and of the Son and of the Holy Ghost, that we, believing in the Trinity, are like the heathens and pagans of old who

believed in and worshiped a multiplicity of gods? Who is she that, raising her finger in correction, would point to our belief in the plurality of persons in the Deity as "basic of idolatry"? No! we are not heathens, nor do we worship three gods. But more readily would I prostrate myself before three gods like the pagan in the darkness of the forest, than follow the voice of Mrs. Baker Eddy and worship no God at all,—or rather worship every man, including herself, whom she has deified.

Christian Science Dethrones God.

But as a matter of fact we worship one God only, in whom there are three Divine Persons possessing the one Divine Nature. We confess we cannot fathom or comprehend this mystery of three persons possessing one Divine Nature. We accept it with whole-souled faith, we bow our intellects before it. Why? Because God has revealed it, because the Scriptures contain it, and because the Church of Jesus Christ proposes it to our belief.

But what cares Mrs. Eddy of New England, who founded her own Church, for the Church of Jesus Christ? What cares she for the Scroll of God's Word when she contemns it as a dusty text-book "no more important to our well-being than the history of Europe and

America''? Nay, what cares she for God, Himself, when she has dethroned Him, reduced Him to an impersonal thing, called Principle, heaped upon Him all the world's huge pile of crime and sin and sickness—and then submerged and drowned Him in the ocean of creation! I conclude this lecture with the words of C. A. Dixon: ''It (Christian Science) is guilty, so far as it can be, of deicide.''

CHRISTIAN SCIENCE, THE CULT OF THE UNCHRISTIAN

"Behold *thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High.*" *Luke* 1:31, 32.

During the course of the last few decades advertisement has developed into a fine art. Men of business readily recognize its value, and its progress has paved the way to some of their most colossal successes. A medium, indifferent in its nature, it has been employed in the interests of truth, as well as in the service of fraud. Mrs. Baker Eddy evidently was not a woman to lack the shrewdness of grasping the value of this medium and of utilizing it to raise a towering fortune. To a people, to whom no name on earth or above earth is more sweet and dear than "Jesus," to a people, for whom no figure in history lives more cherished than the Savior soothing the afflicted and sorrowful of Israel,—shrewd and sly Mrs. Eddy realized that she could sell her "copyrighted" religion with the largest success and profit, if she clothed it in the cover of

Christianity and promised to bring back Christ Jesus into their desolate hearts and mournful souls.

Christian Scientists Should Lament As Did the Sorrowing Magdalene.

But, ah, methinks she has cruelly and ruthlessly deceived and duped them. Mrs. Eddy has labored to convict us of teaching men to hug delusions. But having listened to this woman's teachings regarding the nature of God, regarding the human body, regarding suffering and death, I should say it is she who has attempted to foist upon men a mere delusion, and who has cruelly swindled from out of their lives the true Christ, so that in truth and fact those who have listened to her voice and followed her teachings, should lament as did the sorrowing Magdalene at the door of the empty tomb, because her Lord had been taken away.

Jesus Christ the Mental Offspring of a Perfect Christian Scientist. Incarnation of Christ Not Miraculous.

The two chief mysteries in the life of the God-man are undoubtedly His Incarnation and His Death of atonement. Mrs. Eddy, indeed, retains the belief that Jesus Christ was born of a woman who had known no man, and that

His birth was virginal. But forthwith disillusion your mind, that she consequently regards it in the same sacred light as St. Luke records it in his Gospel, and as we celebrate the event on Christmas Day. No, in the bible of Mrs. Eddy He was but the son of an advanced Christian Scientist. "Jesus," she writes, "was the offspring of Mary's self-conscious communion with God." ("Science and Health," pg. 30.) Jesus Christ!—the mental offspring of a woman's consciousness! The Blessed Mother merely caught a gleam of Eddyism! She possessed sufficient "Science" to create a child by mental generation and thus to "put to silence the material law and its order of generation." Her virginal delivery must be considered precisely the same as that of any other woman who obtains an adequate knowledge of Christian Science and can become a virginal mother. Hence there is neither mystery nor miracle surrounding the birth of Christ. "Generation rests on no sexual basis." ("Science and Health," pg. 274, 74 ed.) "The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized thought." This suffices. This moment Mrs. Eddy should divest herself of the robes of a Christian. She has stolen them.

Jesus Is Not the Christ. Dual Personality.

In Christian thought and sentiment we worship the Divine Savior as a Divine Person, who to the Divine Nature, that He possessed from all eternity, joined the human nature, which in time He assumed of the Virgin Mary. He gave us assurance for this belief, perhaps, at the most solemn moment of His mortal life. Standing before the Sanhedrim, the supreme religious tribunal of the Jewish nation, He was asked by the High-priest the precise and unequivocal question: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ, the Son of the living God." And Jesus answered him, "Thou hast said it." To this categorical affirmation He added, "Hereafter you shall see the Son of Man sitting on the right hand of the power of God and coming in the clouds of heaven." Then the High-priest rent his garments, and said, "He has blasphemed." Why does not Mrs. Eddy also rend her garments? In her estimation, too, that man Jesus standing there, clad in a body of flesh and blood, was not "the Christ, the Son of the living God." She writes and confesses this, saying, "Jesus, as *material manhood,* was not the Christ." (Misc., pg. 84.)

Jesus Is Not God.

Jesus, therefore, is not regarded by Mrs.

Eddy as God, for she says, "A portion of God could not enter corporeal mortal man, . . . God can only be reflected by spiritual, incorporeal man." ("Science and Health," pg. 231, 74 ed.) We can now comprehend how she could write, "At the time when Jesus felt our infirmities He had not conquered all the beliefs of flesh, or His sense of material life, nor had He risen to His final demonstration of spiritual power." ("Science and Health," pg. 209, 74 ed.) Jesus, accordingly, a plain mortal like ourselves, was steeped in materialism and an individual deluded by mortal error. Very reverential words, Mrs. Eddy!

Compliments of Mrs. Eddy to Christ.

On the same page in "Science and Health" she writes, "To accommodate Himself to immature ideas of spiritual power, Jesus called the body—He raised from the grave, 'flesh and bones.'" On page 396, she added, "These instances show us the concessions which Jesus was willing to make to popular ignorance." For instance, "He sometimes called a disease by name." ("Science and Health," pg. 396, 74 ed.) Mrs. Eddy evidently concedes that at a later period the knowledge of "Science" did dawn upon and enlighten the soul of Jesus; but it seemingly improved not His morals. For though Jesus at that precise time was better

informed, still He possessed not the courage of His convictions. For He yielded and made concessions to popular ignorance. Nay, He positively deluded the people by deliberately lying to them, for though He full well knew that flesh and bone were merely dreams of fancy, He, nevertheless, solemnly assured His disciples, "flesh and bones such *as you see Me to have.*" (Luke 24:29.)

Mrs. Baker Eddy has, therefore, given Jesus Christ the lie. We must associate her with the motley throng and mob that with perjured oaths clamored for His condemnation, because "He perverted the nation."

If in the Mob before the Tribunal of Pilate There Had Been an Eddyite!

The drama of the passion opens. From Pilate to Herod, and from Herod to Pilate they have dragged Him. The Roman Governor in a final attempt to secure the release of Jesus presents Him to the people with the piteous appeal, "Behold the man!" But from a sea of upturned faces, white as the ocean froth with hate, rises the thunderous cry, like the voice of many waters, "Crucify him! crucify him!" Pilate yields and passes the sentence of death upon the Savior of mankind. But the Eddyite would rush in and cry out, "Hold!—Crucify whom? Christ, the Divine

Idea? Crucify an idea? Absurd! Crucify the corporeal Jesus? Body is an illusion. Crucify an illusion? Equally absurd!"

But enough of Christian Science; the steel hammers driving the gruesome nails awaken us only too painfully to the fact that the scene on Mt. Calvary is grim reality. Fastened to the cross He hangs between heaven and earth. In sacrificial agony He quivers, He moans, He suffers; finally crying in a loud voice, "It is finished!" He bows His thorn-crowned head in death.

It is finished! Oh! ye, who love and adore that mangled body even in death, hearken to that cry still echoing down the centuries! What is finished? You and I and all who worship Him as the Redeemer and the Savior, believe that finished and fulfilled is the promise that He made in eternity b e f o r e His angered Father's throne, the promise, to lay down His life in sacrifice and atonement for us sinners, and to wash away our iniquities in His blood.

Christian Science Denies Christ's Atonement.

But from beneath that crimson stream of redeeming blood one of the sin-stained children of Adam withdraws. It is Mrs. Baker Eddy, the mother of Christian Science. Denying the reality of sin and that our souls were ever stained or soiled, denying the fumes and flames

of hell, denying the reality of nails and wood and cross and flesh, she denies also Christ's death, atonement and sacrifice. In the death-like stillness of Calvary she gazes back over the career of the dead Jesus, and beholds in it not the mission to save men from sin, but from the belief in sin, not to lead men to repent of sin, but to deny sin, for she writes, "Jesus came to seek and to save such as believe in the reality of the unreal! to save them from this false belief." (Misc., pg. 63.) Cold and unmoved she looks upon the crimson pool gathered at the foot of the instrument of death, and says of that blood that washed away the sins of the world, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing through His veins, as He went daily about His Father's business." ("Science and Health," pg. 330, 74 ed.) Even on the Mount of His bloody death she can bring her heart no farther than to pay Him the tribute (tribute!! save the mark!) of being a "wayshower" ("Science and Health" Index, pg. 13, 74 ed.). Mrs. Eddy denies the supreme truths of the Christian faith, and she confesses it, writing, "That God's wrath should be vented upon His Beloved Son, is divinely unnatural. It is a man-made theory." ("Science and Health," pg. 328, 74 ed.)

From the sorrowing group on Mt. Golgotha let us remove the figure of Mrs. Eddy. She belongs not there where the Blessed Mother of Jesus and His Penitent Child are crushed in grief and sorrow.

The cross yields its burden, and the corpse of the slain God-man rests in the lap of His Mother. In mournful procession He is borne to the rich man's garden. In the hush of night they deposit His mutilated body in the tomb. The seal is affixed on the sepulchre, and the Roman sentry stands guard. But lo! the dawn of the third day bursts over those Judean hills, and witness! from the tomb of death issues the living Christ,—yes, living, robed in immortality and glorious in the fulfilment of His prophecy, "Destroy this temple, and in three days I shall rebuild it."

Christ in the Sepulchre Not Dead. Gave a Demonstration of the Healing Efficacy of Christian Science.

St. Paul wrote, "If Christ be not risen, then vain is our preaching, and your faith is also vain, yea, and we are found false witnesses." For nineteen centuries the Christian world, in the light of the Apostle's words, has regarded the Resurrection on Easter Morn as the keystone in the arch of Christianity. But now after the lapse of nineteen centuries it re-

mained for a woman in New England to insult the Apostle and designate him as a false witness. For teaches Mrs. Eddy, Christ in the sepulchre lay not in the white sleep of death. He was alive, practicing Christian Science. Thus Mrs. Eddy writing in "Science and Health," pg. 44: "The lonely precincts of the tomb gave Jesus a refuge from His foes, a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene.

"He took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate wasted energies. He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that He might use those hands to remove the napkin and winding-sheet, and that He might employ His feet as before."

"His disciples believed Jesus to be dead while He was hidden in the sepulchre, whereas He was alive." ("Science and Health," pg. 44.) Hence it was as natural for Him to rise and reappear among His disciples, as it is for a man after three days' retirement and rest in

the privacy of his chamber to issue out again among his friends.

Christian Science the Antithesis of Historic Christianity.

Do you understand the meaning of the words of Mrs. Eddy? It is plain and obvious. She has flatly denied the truth upon which your Christian and Catholic faith stands and falls. Eddyism still parades before the world with the title "Christian" — and I tell you it is the most colossal act of fraud and effrontery of the age. This moment you either sever all connections with Christian Science or call St. John, who witnessed Jesus, dead and buried, a dupe or a downright prevaricator, and the Blessed Virgin Mary and St. Mary Magdalene, who came to anoint the body of the Savior with spices, as insanely hysterical women, befogged in materialism.

After His resurrection, Jesus appeared and spoke with His disciples. On the way to Emmaus he walked in their company, and in the evening He broke bread with them. He bade the doubting Thomas to insert his finger in the wounds of His hands and feet, and to place his hand in the opening of His sacred side. Why did the Savior insist upon this? To assure His disciple of the consoling fact of the fulfilment of the prophecy made in the Gospel

of St. Luke (18:33): "And after they have scourged Him, they will put Him to death; and the third day He shall rise again."

Christ's Tarrying upon Earth, a Campaign of Deception.

We, therefore, must regard the tarrying of our dear Savior upon earth as the last act of His love, to fortify forever the principal truth upon which He based the Divinity of His mission, and upon which we also rest our hopes and our soul's supreme aspiration. But Mrs. Eddy! All through His mortal life, from crib to cross, she has dogged His steps, stripping His person of every trace of divinity, imputing to Him now ignorance, now positive falsehood, —and now, even after His death and resurrection, she desists not from maligning His character, but continues to assail Him, designating His reappearance in the flesh as a campaign of deception for the purpose of strengthening His disciples in the belief that He possessed the selfsame body, which was stained with blood and pierced with a spear, whereas His body and its wounds were "illusions" and "mortal error."

The Savior Merciful.

Finally on Mount Olivet the heart of the Savior was touched with pity at His followers

groveling in error, and He determined to disillusion them. He, therefore, permitted His body to melt into nothingness. Thus equivalently Mrs. Eddy writing, "Jesus' unchanged physical condition after what seemed to be death was followed by His exaltation above all material conditions; and this exaltation explained His ascension." ("Science and Health," pg. 46.)

The Angels Cruel.

But ye men of Galilee, we pity you! Jesus on Mount Olivet tried to disengage your minds from error. But, alas, two angels appeared and plunged you back into your former lamentable condition, for they said, "Ye men of Galilee, why stand ye gazing up to heaven? This same Jesus shall come in like manner as you have seen Him go." The disciples believed that Jesus had been clothed in flesh during His mortal life, and now they are led to believe by these messengers from on High that His selfsame body of flesh and blood still endures in the mansions of eternity.

These men of Galilee descended from Mount Olivet, and departed for different parts of the world. They recorded their impressions in the Gospels, and upon these writings are based the dogmas of Christianity.

The Writings of Mrs. Eddy an Antithesis of the Record of the Evangelists.

Tonight you have heard Mrs. Baker Eddy set forth her views regarding the Divine Savior. She has flatly contradicted the testimony of the men of Galilee, taken a bold and defiant stand against historic Christianity, and rendered Jesus Christ a perfect Christian Scientist.

To Whom Shall We Accord Belief?

To whose voice will you hearken? To the voice of the men of Galilee sounding down the centuries—of the men, who lived and labored with the Messiah during the heat of the day and in the shade of the evening sat at His feet and learned from His own sacred lips His doctrine divine, or to the voice of Mrs. Eddy, a woman, who, separated from Christ by a space of nineteen centuries, sat at her desk with a Bible and a heap of cheap commentaries before her, and believed herself inspired? To whose testimony will you accord belief? To the testimony of men who confessed their religion before emperor and tyrant and sealed it with the blood of cruel martyrdom, or to the testimony of a woman who, shrewdly embodying her religion in a copyrighted book, amassed through its sale a fortune, and spent her days in luxury and ease? Upon whom will you gaze

as your spiritual Mother and the Oracle of truth? Upon Mother Eddy, who sank into a grave like any ordinary mortal, and who, despite the promise of her disciples that she would rise as a final demonstration of the truth of her system, still lies mouldering in the grave at Mt. Auburn, or upon the Roman and Catholic and Apostolic Church, who, though she was born on the day when the Holy Ghost descended in pentecostal flames of fire, still lives without spot or wrinkle upon her countenance, without the gray or white of age upon her head, without flaw or error upon the record of her dogmatical and moral teachings?

You Cannot Be a Christian and Christian Scientist. Christian Scientists Excommunicated.

The hour is solemn. Your decision is of tremendous, nay, possibly of everlasting importance. Mrs. Eddy shall no longer wear the mantle of Christianity, and no one standing beneath its folds shall be designated as Christian. Now — either declare for Mrs. Baker Eddy and be excommunicated from the communion of this Church, before whose altar you tonight worship, or forswear Mrs. Eddy and Christian Science, and live and die—

"Within this rock-built Church that wavers never.

Here reigns the Shepherd-King, a Father ever
To him who seeks and loves the light.
This priestly King shall rule till doom's dread
day,
Then yield the keys to Him who gave this
wondrous sway."

THE CHRISTIAN SCIENCE SCHEME OF HEALING

"For *there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch, as to deceive (if possible) even the elect.*" *Matt.* 24:24.

With serious mind we have paid Mrs. Baker Eddy the compliment of having possessed a shrewd and calculating sense of business, a deeply practical understanding of the weakness and foibles of human nature, and of the method how best to turn them to her advantage and favor. She recognized with what self-effacing obeisance men will prostrate themselves before any vagary presented in the name of "Science,"—and to secure for her system the power of enthralling, she called it "Science." Quite well did she know that religion rules as one of the dominant passions in the human heart,—and to add to her system the sanction and the theological dignity of a religious cult, she called it "Christian."

Christian Science Divested of Its Masquerade Costume—A Sanitary System.

But with Christian Science, inasmuch as it is presented to the world as a system of meta-

physics and of theology, we are done. It shall no longer engage our attention, as it is vested in its masquerade costume, and never again shall we with advertence pronounce its name save as the "so-called Christian Science." We now desire to look upon it in its nakedness.

Patent medicines often, I might say, generally depend for a wide sale not so much upon their merits as upon bold advertisement. Our eye is caught by some vivid description of an accident or crime, by some interesting observation about religion, history, science, etc. We read on with increasing interest and only near the close do we discover that we have been reading a newspaper advertisement formally urging us to take Peruna, sure cure for coughs, colds, catarrh.

We read a book entitled "Science and Health." It is printed and bound in the shape and form of a pocket Bible; it contains scintillating metaphors, sophomoric effusions, and lame iambics, all melting into one confused and confusing composition, labeled "Science." Still if the reader at its conclusion retains the use of his faculties, he cannot lay down the "precious volume" but with the conviction that the authoress of "Science and Health," in a manner much more clever than patent medicine advertisements, has made a bid to him to adopt Christian Science as a sanitary system—as a

panacea for every ill and hurt and pain inherited by the children of Adam.

A sanitary system—such we judge the true nature of Christian Science to be. That we err not, Mrs. Eddy herself testifies, writing in "Retrospection and Introspection," page 304, "The motive of my early years has never been changed. It was to relieve the sufferings of humanity by a sanitary system." It is in the light of this definition that we shall presently consider Christian Science, so called.

"Science and Health" Reminds of Patent Medicine Literature.

We cannot resist thinking of Lydia Pinkham's Compound pamphlets, with the appended testimonial letters from profoundly grateful patients. For in "Science and Health" also there has been embodied a chapter entitled "Fruitage," in which Mrs. Eddy presents a collection of letters "in testimony of the healing efficacy of Christian Science and particularly of the vast number of people who have been reformed and healed through the perusal or study of this book." ("Science and Health," pg. 600.)

Patients — Profoundly Grateful, Indeed, Yet Perhaps Over-enthusiastic.

Organs of Credulity Marvelously Developed.

Mrs. Eddy has identified her system with the Holy Ghost, writing, "The Science of God

and man is the Holy Ghost." ("Unity of Good," pg. 52.) But I prefer to hazard a sin against the Holy Ghost (as Mrs. Eddy conceives him) than to accept absolutely and indiscriminately all the letters of testimony quoted by Mrs. Eddy. Some, therefore, I dismiss unreservedly as absurd and preposterous. Their contents contradict the most palpable experience of our senses and the clearest judgments of our intellect. On page 605 ("Science and Health") we find a letter introduced as "A Case of Mental Surgery," in which a disciple testifies that, lying in the dust with a broken arm received from a fall, he declared to himself the truth that there can be no break in the realm of Divine Love, and forthwith arose with the bone of his arm perfectly knitted, mounted his bicycle and rode home. I reject the testimony of this man; nor am I compelled to present an elaborate argument for my action any more than I would be held to offer proof and reasons for refusing to believe that a man could stop the roll of the waves with a pitchfork. A statement manifestly absurd needs no refutation.

Other cases may sound surprising and astounding, but we reject them not. They may lie out of the realm of our own personal experience; still they violate not reason, and for their truth we have the testimony and guaran-

tee of persons, whose character for knowledge and veracity is beyond impeachment.

Finally, other cases are produced, which fall under the ken of our own personal observation, and for which we find a parallel every day.

Therefore, we concede, and we do it frankly, that in the temples of Christian Science some persons have found hope and relief, perhaps even after the doctors had abandoned them as beyond the aid of their efforts, and their close relatives were mournfully calculating the funeral expenses.

Healing Successes Not Due to Religio-metaphysical Theories.

Now, what does the fact that a few cures have been effected, argue? Do they form a physical demonstration of the truth and validity of the religio-metaphysical theories of Mrs. Baker Eddy? This I flatly deny.

Spiritism also, of which Mrs. Baker Eddy herself remarks, "No greater opposites can be conceived than Christian Science, Spiritism, and Theosophy," claims cures equally wonderful, or rather seemingly wonderful, and, I judge, as truthfully as Christian Science. In Utah the Mormons are said to effect cures without the administering of medicine. In every neighborhood periodically appears the wonder-working evangelist; he claims to be the Mes-

siah, though to some he may be known to have no more conscience than a thieving tom-cat. In the deserts of Arizona over the sick Indian the medicine-man chants his weird incantations; he believes not in Christian Science, and yet missionaries inform us that his rude efforts are often attended with marvelous results.

How shall we explain the cures effected by these various religious healers? Shall we say that the devil aids them? No. To the devil too much credit is already given. Has Heaven granted them some preternatural power? No. Their character and methods preclude such a possibility. Is it in virtue of the truth of their respective theories regarding the nature of the Supreme Being and metaphysics (if by a stretch of the imagination we can associate metaphysics with a war-painted Indian)? No. Their teachings contradict and antagonize one another, and among contradictories some are evidently false.

Mind Controls Body.

There must be some other fact that explains their therapeutic successes, and it is this: they all—the Utah Mormon, the itinerant evangelist, the red Indian and Mrs. Baker Eddy—have laid hold of the truth that mind can control body, and surrounded it with a mass of fantastic, weird and mutually contradicting terms.

They cure, not because their respective religious teachings are true, for these are absurd and nonsensical, but because they succeed in gaining influence over the mind (whether by telling the truth or falsehood matters not), and through the mind over the body.

Do we doubt this control of mind over body? Witness how friend affects friend, the joy or sorrow of one producing happiness or gloom in the other. But where find we friends more intimately connected and closely allied than the soul and the body? In the moment of conception the hand of the Creator interlocks them, and through life they pass, so to speak, hand in hand. What wonder, then, that the condition of one affects the disposition of the other. Is the soul enkindled with anger? Does it burn with revenge? Witness the body also affected—the eyes blaze fire, the lips grow blue and quiver, the cheek is hot and scarlet.

Is the soul seized with fear? Hovers over it some calamity? Threatens it dire punishment? Witness the body also influenced—the face is pale and haggard, the lips tremble, the mouth is parched and dry.

Finally witness the man who thinks his best efforts blighted. His eyes lose lustre. Keen disappointment gnaws away his life. But when to his surprise he beholds a change, and his

work blossoms forth into success, those eyes glisten again with new life and ambition and pride.

Indigestion Due to Mental Attitude.

These instances from daily life exemplify the control of mind over body. Shall we marvel, then, that it can exercise the same control in the sphere of therapeutics? The most crude function in the human body is that of digestion of food, and yet J. J. Walsh, M. D., informs us that it is largely under the control of the soul. As an illustration he quotes the story of a European traveling in China. On his first day out from Hongkong he was treated to a stew of dark meat, which he relished immensely. Desirous of learning its name and not understanding Chinese, he pointed to the dish and very suggestively said, "Quack! quack!" But the waiter negatively shook his head and added, "Bow! wow!" It was a most unfortunate answer to a very unfortunate question. Undoubtedly the result was painfully unhappy. Still it illustrates that the attack of indigestion was merely consequent and due to a mental attitude.

The same observation may be made of other organs in the body. Prof. Oppenheim (quoted by J. J. Walsh, M. D.) writes: "The heart rebels, as it were, against this surveillance,

which not only accelerates, but may even inhibit its action and render it irregular.

"And so it is with all the organs of the body which act spontaneously (automatically or mechanically, like a clock); they get out of order and become functionally defective, if, as the result of the attention and self-observation directed towards them, impulses flow to them from the centers of consciousness and will in the same way as they flow to the organs (e. g., the muscles) which are normally under the control of the will.

"Whenever you succeed in controlling the action of your heart by means of introspection, there flows from your brain to your heart a current of innervation which disturbs the automatic movement of the organ. You know whom you have to thank for the irregularity in the action of your heart. I have frequently proved this to myself in your case: if I succeeded in feeling your pulse without your becoming aware of it, holding your attention by a conversation which interested you, the action of your heart was always absolutely regular. If, however, I tried it under your control, whilst your attention was anxiously directed to your heart, its action at once became irregular, and you experienced the very unpleasant sensation of palpitation."

Change of Mental Attitude Produces Cure of Body.

As a summary, therefore, we state: An abnormal condition of the mind—caused by fear, disappointment, morbid introspection, worry, etc.—produces an abnormal condition of the body. Such is the nature, generally speaking, of nervous and hysterical disorders. The functions of the organs have been interfered with; and this functional derangement we call a disease. All that is necessary to cure a disease of this nature is, that the abnormal condition of the mind be removed.

Enter the Practitioner.

Bearing these facts in mind, let us now watch the Christian Scientist practitioner exercise his art. "With steady, solemn, silent step" he enters the sick room and approaches the patient. He impresses upon the mind of the sufferer that his sickness is an illusion; he removes the disquieting fear of symptoms; he reanimates that wavering heart with courage and resistance and hope of recovery. He continues this "treatment" until the mind is really soothed and calmed, and quite naturally he often succeeds in curing the body.

Conclusion Not Warranted.

Now, does this justify the Eddyite to jump up, and, his face lighted up with triumph, to

exclaim, "Behold a cure! a demonstration of the truth of Christian Science!" Not at all. Not so fast, my man! The attitude of the mind has been changed. Vain fears have been dissipated; but whether it was accomplished by telling the truth or the falsehood, is quite a different question.

Use Christian Science—Prescribe Fire Engine for Cure of Headache!

You and I are aware that many shrewd mothers soothe the pain of a crying infant by handing it a circular cracker with the assurance that it is the moon,—that oftentimes doctors cure heartache and headache by prescribing sugar-pellets and telling the patients that they are taking powerful drugs. Moreover, a splitting headache may be torturing you through the hours of the night, but once your house begins to burn, and you hear the rumble of the arriving fire engines, the clanging of the bells, the hoarse shouts of the firemen, you forget your head and its ache. Will you now seriously prescribe a fire engine for the cure of a headache?

The metaphysical and theological teachings of Christian Science have as much connection with the therapeutic successes it claims, as have the sugar pills, the conflagration, with the cures enumerated above. In both cases the

mind was influenced, and regardless of the way it was done, still a beneficial effect was produced in the body.

But shall we suffer ourselves to be treated like infants holding a cracker in their tiny hands and believing it to be the moon? Shall we pay the price of an expensive drug for plain water with an admixture of a little table salt? Shall we swallow morsels of blasphemy, of absurdity? Shall we be duped and fraudulently deceived to obtain the benefits of mind cure? Not at all.

Catholic Church Influences Mind, Beneficially Yet Not Fraudulently.

I appeal to you to consider the Sacraments of the Catholic Church! Not a Catholic clergyman but who can testify to the marvelous power they exercise over the mind and, through the mind, upon the body. Witness the man with his soul laden with sin. No man knows of his crime committed in the dark hours of night, yet remorse and keen regret eat away his vitality and vigor. But once that man confesses his sin, and God's minister assures him that his soul is purged of guilt, mark the wondrous change! Calm and peace are restored; the haggard and worn look disappears; no longer gazes he with furtive and nervous glance, but stands before the world, confident and composed.

Again, who, having knelt about the Catholic sick bed, cannot tell of the wonderful effects of Extreme Unction? In every case this Sacrament produces hope and peace, calm and confidence; in a considerable number of cases even bodily health is restored, while doctors stand about in wonder. Of course it is to be noted that the Sacraments produce their effect principally in virtue of their inherent, supernatural power.

Finally, the precepts, the promises, the heroic example of Jesus Christ! If only we more faithfully carried out the rule of life contained in His Gospels, if only we more confidently hearkened to His words, "Be not anxious for the morrow!" if only we did not ignore the fact that "whom the Lord loveth, He chastiseth," if only we more often meditated upon the courage and steadfastness with which He bore the cross on the Via Dolorosa, oh! never would we be tempted in order to relieve fretful worries, to drink of the poisonous fountain of Eddyism, but in our own religion we would discover there abides the secret of godliness and the secret of health and contentment as well.

THE CHRISTIAN SCIENCE SCHEME OF HEALING.—Continued.

"The *dissembler with his tongue deceiveth his friend.*" *Prov.* 11:9.

Slander and calumny have attempted to fasten upon the Jesuits the iniquitous charge of having taught the principle that the end justifies the means,—for instance, that a man in order to acquire a good or avoid an evil justifiably may resort to lying and duplicity. The Order of St. Ignatius, however, ever innocent of the charge, has successfully vindicated its name in the minds of all, if we except the despicable, bigot-minded and lantern-jawed editors of the *Menace* type. In the course of the first few lectures we unmistakably learned that Christian Science, so called, preaches the self-same principle; and in the last lecture we witnessed that it also makes practical use of it. The ills of many are intimately connected with an abnormal state of mind. Christian Science quiets the mind and restores to it peace and calm. The consequence often is a return of health to the body. But how has Science

soothed the mind? By lying and deceit—by imposing upon that mind an apostasy from every Christian teaching and a travesty on all scientific thought. Still, though we do not approve but utterly detest the method, we cannot gainsay that "Science" sometimes obtains its end, namely, cure of the body.

But not always do unjust means obtain their end. Often they are employed and no result follows, since they are entirely inadequate. Or a good effect may be in evidence, still it is in no wise due to the evil means, which are inadequate, but to another factor.

Cured — Christian Science, However, Innocent.

During the past weeks I have been approached by persons assuring me that within the circle of their acquaintances are persons who have been cured by "Science" of other diseases than those mentioned in the last lecture. I would answer that I doubt not the words of their estimable friends in so far as they state that they have been cured. But if their diseases were different from those I made mention of last week, I positively deny that they can attribute their cure to Christian Science.

Nature Cures Him.

Witness the ragamuffin in the street. He too occasionally contracts colds, suffers severe

pains, and is affected with fever. Yet he recovers without the aid of doctor or nurse, medicine or attention. Did he use Christian Science? No. In all probability he possessed not even a clear idea of it. We say that he recovered "naturally," meaning that nature cured him—and we have voiced the truth.

The Recuperative Power of Nature.

There resides in the human body a certain recuperative power called "vis medicatrix naturæ." Every living organism of its nature tends to throw off sickness, and to repair the ravages inflicted by disease. Sickness is an abnormal condition of the body, and nature strives to restore the natural condition, the equilibrium of health.

Sir John Forbes, an eminent English physician, is quoted by Dr. Buckley as saying: "First, that in a large proportion of the cases treated by allopathic physicians, the disease is cured by nature, and not by them. Second, that in a lesser but still not a small proportion, the disease is cured by nature in spite of them; in other words, their interference retarding instead of assisting the cure. Third, that in, consequently, a considerable proportion of diseases it would fare as well or better with patients if all remedies—at least all active remedies, especially drugs—were abandoned."

Again, Sir John Marshall is quoted as saying: "The Vis Medicatrix Naturæ is the agent to employ in the healing of an ulcer, or the union of a broken bone; and it is equally true that the physician and surgeon never cured a disease; he only assists the natural processes of cure." (P. C. Wolcott, B. D.)

Christian Science Steals Credit Due to Nature.

From the testimony of these men—authorities in their profession — we recognize that many diseases have the tendency to run their course in the system, and then disappear. This fact affords Christian Scientists an opportunity to echo a triumph. Just after the disease has reached its crisis and is about to leave the body, the Christian Science practitioner arrives. He awards the credit of the cure to Christian Science, and pockets the patient's money.

The Eddyite may urge that he prescribed no medicine. Why then did he accept the money? He may insist, because he gave him Christian Science treatment. But I tell you Christian Science was totally innocent of the patient's cure. Nature cured the man.

Finally we must discuss the cases, where Christian Science claims cures, whereas in truth no cure has been effected.

Jesus Christ cured the lame and the blind and the deaf and the dumb. Nay, He even commanded Lazarus who lay four days in the dominion of death to issue from the grave; and Lazarus laid aside the cerements of death and came out of the grave—alive. Now, Mrs. Baker Eddy, claiming to be the equal of Jesus, must also claim cures equally as wonderful as were those wrought by Christ. She unhesitatingly does this in a communication to the New York *Sun* for Dec. 16, 1891 (as quoted by F. W. Peabody). She said: "I challenge the world to disprove what I hereby declare. After my discovery of Christian Science, I healed consumption in its last stages, that the M. D.'s, by verdict of the stethoscope and the schools, declared incurable, the lungs being mostly consumed. I healed malignant tubercular diphtheria and carious bones that could be dented by the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so that it stood out like a cord."

Mrs. Eddy Claims Offhand Manufacture of Lungs.

Mrs. Baker Eddy plainly asserts that in one visit she pulled out a malignant cancer, manu-

factured a new pair of lungs, and produced new and solid bone. She evidently employed neither medicine nor knife. Mind healing is her only method. But I tell you it is equally impossible for mind to produce a new pair of lungs as it is for mind to decapitate a man. I challenge all the Eddyites in the world to stand at a respectable distance from me, and merely by power of mind to take my head off my shoulders. It is equally impossible for mind to knit a fractured bone as it is for mind to break that bone.

A Christian Science Expedition to War-Stricken Europe Suggested.

Moreover, if present-day Christian Scientists have inherited the power of their "Mother," and if the case of "Mental Surgery" recorded in "Science and Health," page 605, is based on fact and truth, why do they not embark on an expedition of mercy to war-torn Europe? Shot and shrapnel and bayonet and sabre have wounded and maimed millions of valiant men—husbands and sons. Countries like France and Germany have been converted into vast Red Cross camps. What a wave of rejoicing would not sweep over those lands, what towering monuments, as tokens of gratitude for help accorded in the darkest hour, would not be erected, if a corps of Christian Science healers

would pass down between those long rows of beds, where lie the wounded and the mutilated, and send them off, as rapidly as Mother Eddy effected her cures, skipping and rejoicing with new pairs of legs and arms! If lungs can be completely restored, why not legs?

Cork Leg, Not Christian Science, Benefited Him.

A. B. Dixon writes that a certain Christian Science practitioner attempted surgery of this nature in New England, possibly because she believed charity begins at home—on this side of the Atlantic. Noticing a veteran painfully limping past her door morning after morning, she determined to give him absent treatment. Highly gratified, indeed, was this good woman a few days later to see the limp disappear. She informed the veteran that his cure was due to the absent treatment she had administered. He agreed not fully with her, but preferred to give credit for his being better able to walk to the newly acquired cork leg, which he had substituted for his old, clumsy wooden leg. Whether this cure also was heralded in the Christian Science publications as a new triumph for Eddyism or not, A. B. Dixon informs us not. Still even in case it were, it would possess every ounce of sense and truth that scores of others recorded in the patent-medicine-literature chapter, "Fruitage," possess.

The species of suggestion used by Christian Science can be of avail only as far as the mind can exercise an influence over the body. But when an organ of the human body is injured, torn, bruised, the mind is completely powerless, and so are all the efforts of Christian Science.

Symptoms Associated with Organic Disease Often Disappear with Change of Mental Attitude. Organic Disease Remains.

We are fully aware that with serious organic diseases there are often associated symptoms occasionally more difficult to bear than the disease itself. Upon learning that he is afflicted with an incurable organic disease, the patient often suffers a depression of spirit, loss of hope of recovery, indigestion. These adventitious symptoms are often attributed to the organic disease, whereas in fact they are due to the mental condition. Having been caused by the mind, mental healing may aid in removing them. The deplorable fact, however, is, that many persons believe that with the disappearance of the adventitious symptoms, the underlying disease also has been cured,—which is false.

Christian Science Creates for Its Votaries a Fool's Paradise.

There is truth in the saying that a person can fool himself. No doubt hearing the words,

"There is no body, no sickness," continually dinned into his ears, many a one begins to believe himself cured, whereas the disease remains. P. C. Wolcott makes the statement that this form of suggestion can take on so potent a form, that it results in hypnosis. Under this hypnosis a person may be entirely unaware that his normal psychical balance has been disturbed and still be rendered completely insensible to pain. In the *Cosmopolitan Magazine* for March, 1907, the Earl of Dunamore, over his own signature, tells how Christian Science healed him of a disease, which the most eminent physicians in London had pronounced incurable. Yet hardly had the magazine gotten into the hands of the subscribers, and just as thousands were reading his statement regarding his cure, the Earl of Dunamore died of the very same incurable disease. He may have learnt in Eddyism to repeat the equation, "Accident, sickness, sin, disease and pain are equal to zero," but, alas, that made them not zero.

The Modern Moloch.

Tragedies of this nature are occurring daily; and this forms one of the darkest phases of the Christian Science healing activities. Mothers are persuaded not to invoke the aid of a phy-

sician when their children are perhaps dying before their eyes; nay, people gasping on their death beds, are still taught to hug the delusion, "There is no death." True, just before the last breath is to be drawn a doctor may be summoned. But why? To obtain the death certificate. If the Society for the Prevention of Cruelty to Animals obtains a warrant of arrest for the miser neglecting to feed his horse and permitting the brute to starve to death, why does not civilized society rise up against these practitioners of fraud, who permit hundreds of human beings to perish by wilful and culpable neglect—often equivalent to murder—of the God-given remedies for disease and pain?

Dr. Stephen Paget Describes the Tragedies in the Shadow of Christian Science.

I do not deem the words of Dr. Stephen Paget too strong, in presenting this dangerous phase of Eddyism, when he writes: "They bully dying women, and let babies die in pain; let cases of paralysis tumble about and hurt themselves; let appendicitis go on to septic peritonitis, gastric ulcer to perforation of the stomach, nephritis to uremic convulsions, and strangulated hernia to the miserere mei of gangrene; watch, day after day, while a man or woman slowly bleeds to death; and compel

them who should be kept still to take exercise. To these works of the devil they bring their one deft, wilful and complete ignorance; and their 'nursing' would be a farce if it were not a tragedy. Such is the way of Christian Science, face to face, as she loves to be, with bad cases of organic disease.

"Seeing the gross and shameful malpractices of Christian Science, and the long trail of pain and of death that she leaves behind her, and her impudent concealment of all her failures and worse than failures, and her notion that all diseases alike are mental, and none of them in reality there; and her mad resolve never to examine a case or read a medical book, or look at a specimen, or take a temperature, or listen to a chest, or use a microscope, or acknowledge any difference between ordinary backache and spinal caries, between functional paralysis and organic paralysis, between indigestion and cancer of the stomach; between pain in the breast and cancer of the breast; and her frequent cruelty, especially to small children; and her brutal way of saying that her patients die of want of understanding what she tells them—seeing all these abominations, we ought to prevent even the faintest shadow of them from falling across our church." (Quoted by C. E. Locke.)

Mrs. Eddy an Embodiment of the Falsity of the Teachings of Christian Science.

As a final demonstration of the inability of the Christian Science scheme of healing to make good its extravagant claims, I point to the person of Mrs. Baker Eddy. If she were free from the attacks of disease and inroads of infirmity and age, why during the closing years of her life did she conceal her person from public gaze and view? If Christian Science affords a constant security for interior serenity and peace, why near the end of her days did she give evidence of being either insane or obsessed? Those intimately associated with her testify that she lived her last days in mortal dread of enemies, who she thought were mentally hurling cancer against her. A former student of Christian Science and a resident in the Metaphysical College with Mrs. Eddy, writes: "Mrs. Eddy was constantly having attacks of illness (always in the night). We were often called up about eleven o'clock at night to treat her, and were obliged to remain up until about two o'clock A. M. These attacks, we were told, were brought on by the 'enemy,' working through us, as her students. She claimed that the only way the 'enemy' could reach her was through her students, she being so strong and so pure that their 'malicious

animal magnetism' could not reach her in any other way. So we used to go into the parlor, after breakfast and supper, each day, and mentally 'take up the enemy.' We were taught to recognize the error, and treat ourselves and the 'enemy,' so that they ('the enemy') could have no power over us, or our patients; and every time we gave the treatments we were taught to first 'treat the enemy.'

"The result of all this was, that Mrs. Eddy was always full of fear; as the 'enemy' were supposed to have power to prevent all kinds of desired results, not only in healing, but in business, as well.

"I was taught that the postal clerks were so mesmerized that letters to and from the College would never reach their destination unless certain conditions were complied with; also that the telegraph operators were so under this malicious influence that a message sent by telegraph would not reach the person to whom it was sent unless certain precautions were taken. I was once sent from her house to West Newton to forward a telegraph message to Chicago, so that it would be sent by way of Worcester, instead of Boston, as all Boston operators were supposed to be so mesmerized by the 'enemy' that no message from Mrs. Eddy could reach its destination, if sent through

their hands. And so I might run on for hours, giving you facts about such things.

"I was told to treat the 'enemy' (Kennedy, Arnes, Choate and Childs) to cause their 'old beliefs' to return, 'and prostrate them at once!' 'Old beliefs' meant former diseases, from which they had been healed, in some cases even tumors and cancers." (Quoted by F. W. Peabody.)

Do not the events, recounted above, demonstrate that the mind of Mrs. Eddy was fairly ridden by the witchcraft delusion? Can we imagine anyone acting in the manner described, save a person possessed by the devil or hopelessly insane?

The Death of Mrs. Eddy a Proof of the Failure of Christian Science. The Spectre of Eddyism.

Finally an attack of pneumonia seized Mrs. Eddy. Whether she employed Christian Science healing or invoked the aid of a doctor of medicine, I know not. This much is history: Mrs. Eddy perished, was laid out a stiff corpse, was buried, and rose not again from the dead. Her death is the last stab, the mortal blow, to her heartless and cruel fraud. Her own person has refuted its claims,—and over her grave tonight stands the system she has founded, a robber appropriating the science of mind heal-

ing, which was already practiced in the land of the Nile when the pyramids were building, a merciless fraud claiming cures when none are effected, an absolute failure, as attested by the hundreds of tombstones that mark the graves of the deluded ones, who until their dying breath clung to Eddyism, turned their faces from the physician, and in their folly met their death.

MORAL BLEMISHES DISQUALIFY THE CLAIMS OF MRS. EDDY

"And through covetousness shall they with feigned words make merchandise of you." II Peter 2:3.

The creatures, whom God in love created, rose in defiance and rebellion. The light of God's countenance, in consequence, was withdrawn from them, and men wandered into the darkness of error and superstition, many falling by the wayside, fatigued and dying.

"Which of You Can Convince Me of Sin?"

Before His Father's throne stepped the Son of God. His resolve, as noble as only a God could conceive it, was to become our Redeemer. He came in appearance as the Son of Joseph, the carpenter,—and yet men of unprejudiced will have accepted Him as the Messiah. Why? Because He raised the infirm from their beds of sickness, and called the dead from the sleep of the tomb; because He preached a dogmatic and moral teaching in which blend the beauty of truth and the sweetness of charity; because, finally, His life and conduct in unrivaled man-

ner corresponded with the sublime ideals He propounded, so that His bitterest and most malignant enemies could not answer the challenge, "Which of you can convince Me of sin?"

Mrs. Eddy Claims a Divine Revelation.

Wellnigh nineteen centuries later appeared Mrs. Baker Eddy. In no uncertain terms she laid claim to having received a special divine revelation, writing of herself, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." ("Science and Health," pg. 107.) "No human pen nor tongue taught me the Science contained in this book, 'Science and Health'; and neither tongue nor pen can overthrow it." ("Science and Health," pg. 110.)

This final revelation she intimates to be superior to the teachings of Christ, when she writes: "Our Master healed the sick and taught the generalities of His Divine Principle; but He left no definite rule for demonstrating His Principle of healing and preventing disease. This remained to be discovered through Christian Science." ("Science and Health," pg. 98, 1898 ed.) As a consequence Mrs. Eddy designated her gospel and religion as the completion and plenitude of God's reve

lation, and identified it with the Holy Ghost. "The ego is revealed as Father, Son, and Holy Ghost; but the full truth is found in divine Science, where we see God as Life, Truth, and Love. The Science of God and man is the Holy Ghost." ("Unity of Good," pgs. 51 and 52.)

Conduct Not Indifferent to the Claims of Mrs. Eddy.

Conduct and character cannot be indifferent relative to the mission claimed by Mrs. Baker Eddy. We shall, hence, briefly consider Mrs. Eddy's life, and witness, whether or not she was qualified to be God's ambassador "to proclaim His doctrine to this age." ("Science and Health," Preface XI.)

Hears Voices, When Not Called.

Mrs. Eddy was born near Concord, N. H., in 1821. As a child she is described by Sybil Wilbur to have been precocious, emotional and argumentative. When she was twelve years old she began to hear voices and fancied herself called by her mother when she was not.

Mrs. Eddy informs us that when a girl she was graduated from Dyer H. Sanborn's Academy. But, according to her old schoolmates, the "institution" which Mrs. Eddy dignified with the name "academy" was merely a large

room over a district school, where the children received little instruction,—never in fact getting beyond the three R's. (F. W. Peabody.)

Mrs. Eddy Lays Claim to a Classical and Philosophical Education!?

Mrs. Eddy claims to have received a classical education, telling us that her brother taught her Latin, Greek and Hebrew. She was, according to her own testimony, at the tender age of twelve also a student of philosophy,—ethics and logic being the branches of predilection. But the least we can say is, that her progress in these various branches must have come to a sudden stop. Logic above all is exceedingly conspicuous in her writings—by its absence.

Mrs. Eddy Visits Dr. Quimby. She Eulogizes Him.

After dabbling in Spiritism and Mesmerism, and practicing clairvoyance, she formed an acquaintance with Doctor (doctor by courtesy only) Phineas Quimby.

Dr. Quimby's method of healing was a species of suggestion. Besides the practical part of his system, Dr. Quimby had elaborated a set of abstract doctrines, both metaphysical and theological. Mrs. Eddy describes the first visit she paid Dr. Quimby and the cure he wrought

in her in an article to the Portland *Evening Courier* for Nov. 7, 1862. "Three weeks ago," she writes, "I quitted my nurse and sick room en route for Portland. The belief of my recovery had died out of the heart of those who were most anxious for it. With this mental and physical depression I visited P. P. Quimby, and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving ad infinitum. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration becomes clear to the minds of those patients who reason upon the process of their cure. *The truth which he establishes in the patient,* cures him (although he may be wholly unconscious thereof), and the body, which is full of light, is no longer in disease." (F. W. Peabody.)

Mrs. Eddy Scorns Dr. Quimby.

About twenty-five years later Mrs. Baker Eddy wrote of this same Dr. Quimby: "I never heard him intimate that he *healed diseases mentally.* His healing was never considered

or called anything but Mesmerism." (*Christian Science Journal,* June, 1887.)

Why the Change of Sentiment? What Fears Mrs. Eddy?

Now why this change of attitude on the part of Mrs. Baker Eddy towards Dr. Quimby? Did she grow afraid that the world would doubt her claim that Heaven had revealed Christian Science to her, and would believe that she had stolen and learnt the theory and practice of Christian Science from Dr. Quimby? F. W. Peabody and other writers accuse Mrs. Baker Eddy of this charge.

God-given, or Stolen from Dr. Quimby?

Dr. Quimby with the aid of friends managed to set forth his doctrine in a series of essays, which he communicated to his patients, also to Mrs. Eddy. These essays contain in substance what comprises the theorizings of Mrs. Eddy in later years; their terminology is often identical with that in "Science and Health"; and in various places Dr. Quimby calls his system "Christian Science."

Mrs. Eddy's Claims Rejected. She Lacks Truthfulness.

Mrs. Eddy denies any obligation to Dr. Quimby, but having established a long record

for lying regarding her early education, regarding the cures she alleges in the fictitious chapter entitled "Fruitage," having flipflopped from the position of adoring Dr. Quimby as the one "who healed as Jesus healed" to the position of scorning him and calling him "a magnetic doctor," how can we take her word relative to the origin of her religion, which she claims to have received as a revelation from Heaven? One of the first requisites that we demand in a person claiming to be an ambassador of God to men is truthfulness. Is truthfulness, however, apparent in Mrs. Baker Eddy's character?

Second Feature Deeply Compromising Mrs. Eddy's Moral Record.

The second feature in Mrs. Eddy's life disqualifying her claim to a Divine mission, is her remorseless, rapacious greed.

Preaches for Cash.

As stated, Mrs. Eddy announced to the world that she had received from Heaven a doctrine necessary for salvation to all men. The truths of this new revelation she taught at the following rates: First at whatever price she could exact; then one hundred dollars in advance, with ten per cent. royalty on the students' subsequent income from practice, and one thou-

sand dollars if, having learned the system, he did not care to practice it; then three hundred dollars for twelve lessons; and finally three hundred dollars for seven lessons—cash strictly in advance. (F. W. Peabody.)

Fifty-cent Book Sold at the Price of Three to Six Dollars. New Editions Periodically.

Moreover, Mrs. Eddy also wrote a book in which she embodied her "God-given" doctrine. From three to six dollars, according to binding, was continuously the charge for the book. Each teacher of Christian Science and each teacher's student was required to procure a copy. Mrs. Eddy was accustomed to receive new gushes of inspiration. This meant a new edition of "Science and Health"; whereupon every loyal Christian Scientist was expected to discard the old copy and procure the latest edition. Thus in February, 1908, was published, over the signature of Mrs. Eddy, the following notice (quoted by F. W. Peabody):

"TAKE NOTICE

"I request Christian Scientists universally to read the paragraph beginning at line thirty of page 442 in the edition of 'Science and Health,' which will be issued, February 29. I consider the information there given to be of great importance at this stage of the workings

of animal magnetism, and it will greatly aid the students in their individual experiences.

"Mary Baker G. Eddy."

The new edition came forth. What was the new gush of "inspiration"? This: "Christian Scientists, be a law to yourselves, that mental malpractice can harm you neither when asleep nor when awake." For this bit of information every obedient Christian Scientist procured the latest edition and paid from three to six dollars into the coffers of "inspired" Mrs. Eddy.

Christian Science Spoons.

Finally Mrs. Eddy imparted Christian Science by the spoonfuls. The following command was issued (quoted by F. W. Peabody): "Christian Science Spoons—On each of these most beautiful spoons is a motto in bas-relief that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple truth.

"Mary Baker Eddy."

A Consistent Record for Greed Disqualifies the Claims of Mrs. Eddy.

We have stated the facts: let us now draw the conclusions. Shall we believe this woman who reduced religion to a business asset, who descended to mammonish expedients to trick her victims, who imparted to them "divine revelation" by the earfuls and eyefuls and mouthfuls for profit in dollars and cents, shall we believe her, I ask, to be the one selected from among the children of men by God Almighty to be His ambassador and teacher in this late age?

Mrs. Eddy Compared to Jesus Christ, the Savior.

Mrs. Eddy claims equality with, nay, superiority to the Messiah. Now imagine Jesus Christ preaching to the multitudes in the hamlets of Palestine at a fixed price per hour,—fancy Him healing the wretched and the sick for cash to be paid in advance,—see Him rushing them into court if they failed to live up to the contract,—conceive Him instructing His disciples in the truths eternal upon payment of a heavy fee, and then commissioning them to go into the whole world, and to preach His Gospel for gold and silver, a percentage, however, of their earnings to be returned to Him,—finally contemplate Him, not dying in stark and

naked poverty on the cross, but spending the last years of His life amid a splendor rivaling that of Herod's court,—then I say you have a faint type of Mrs. Baker Eddy, the religio-medical financier!

Heaven Inspired Her to Charge a Heavy Fee!?

In "Retrospection and Introspection" (page 50) Mrs. Eddy writes: "When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my College,—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee."

Tender Soul! Providence to Blame.

This an inspiration from Heaven? No. It is another sleight-of-hand trick on the part of Mrs. Eddy. She pulls the black cap tighter over the eyes of her victims, thus the better to pick their pockets. Conceive, if you can, the Almighty God bending down from His throne and whispering into the ear of Mrs. Eddy to charge Three Hundred Dollars! Ten-

der soul! she draws back. It would bleed her heart to take three hundred dollars. But God persists, and finally, slowly and reluctantly Mother Eddy yields. Later on God showed her, she writes, "in multitudinous ways the wisdom of this decision." True there was wisdom in it—commercial wisdom! Mrs. Eddy herself writes that within seven years four thousand students were taught by her. Four thousand times three hundred equals one million two hundred thousand. One million two hundred thousand dollars gained within seven years!

The God of Christianity Not the God of Christian Science.

If God were the God that Mrs. Eddy portrayed Him to be,—a God who in ten times ten pages contradicts Himself one hundred times, a God who reveals to Mrs. Eddy a doctrine in diametrical contradiction to the dogmatical and moral teachings which He delivered to the children of Israel through His Prophet Moses, and finally to all the children of the world through His only begotten Son, Jesus Christ, I say, if God were such a God, then I hesitate not to believe that He would condescend to give to Mrs. Eddy a gospel that should serve merely for her own pecuniary profit. But such a God is a monstrosity, a God of deceit and falsehood

and mammon. Mammon and Power — these were the twin gods before whom Mrs. Eddy worshiped, for whom she lived and labored, and who inspired her.

No Injustice Done. Evidence Lies in the Open.

From this world Mrs. Eddy has already passed. Her naked soul has been judged before the tribunal of Him whose love she exploited, namely, Jesus Christ. We wish her mercy at His hands. But for the deeds, the fraud, she inaugurated and which today her successors are perpetuating, words fail me to express contempt sufficiently deep. Harsh words have I uttered regarding Mrs. Eddy. I regret them not nor do I feel constrained to offer an apology.

No Harsh Words for Christian Scientists.

For her followers, those, namely, who have been honestly deluded into the snares of Christian Science, we feel only compassion. They have done violence to their reason; they have handed themselves over to Eddyism, bound hands and feet; they have prostrated themselves before a Christ existing only in the dreams of a scheming woman; and, most pitiable of all, their case is hopeless, for genuine investigation is forbidden to them.

Actions Speak Louder Than Words.

High-browed Scientists may pity us, for the reason that we are not intelligent enough to grasp the deep meaning of Mrs. Eddy's philosophy, not spiritual enough to appreciate the blessings that God has entrusted to her for the welfare of mankind. I confess that I experience difficulty in following Mother Eddy in her wild flights of fancy and zigzag course of reasoning. But if I be unable to grasp the meaning of her words, I can at least understand the meaning of her actions. Actions speak louder than words. Would, then, these people —if they dare not question the words of Mrs. Eddy—at least consider her character? "No doubt, as a woman of extraordinary nervous tension, she could be rather fascinating in her happier moods. But what could be more foolish and aberrant than to permit impressions derived from any superficial self-manifestation to weigh against the moral blemishes with which her career is broadly streaked? Insight into the nature of the actual record must make it appear as one of the most amazing misadjustments in all religious history that this woman should be brought into temples of worship and placed there, as respects the authority of her teaching, on a level with Jesus Christ." (H. C. Sheldon.)

Final Word to Catholics. Genuine Christian Science.

To ye, Catholics, one last word I address. You are convinced that Christian Science is not of God,—else this moment you are no longer Catholics. The only allurement that can entice you into the fold of Eddyism is a specious promise of health. But even if Eddyism possessed the monopoly of mental healing, are you prepared for health of body, which like the grass of the field perishes and fades, to sacrifice your intellect and your faith—your faith that you recognize and love as Divine—and hazard your soul's eternal salvation?

But, as a matter of fact, every healing expedient that Christian Science possesses can be paralleled in your own Church. Not a genuine truth in Christian Science, but which is found in the teachings of the Catholic Church. If you, and the world, be ignorant of this fact, then the fault lies not with the Church, but with your ignorance.

The Catholic Church teaches that God is the Supreme Good, that His Goodness endowed us with life and being, that "in Him we live and move and are."

The Catholic Church teaches that God descended to this earth and dwelt amongst us, that he imparted to us a doctrine lighting up

the way to our eternal destiny, that He instituted external signs, the seven Sacraments, to benefit not only our souls, but also our bodies.

The Catholic Church teaches that we are not God, but that God dwells within us by His Holy Spirit and in the Holy Eucharist; that, though we cannot be the sons of God by nature, nevertheless, He calls us to be His sons by adoption, and joint-heirs with Christ.

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